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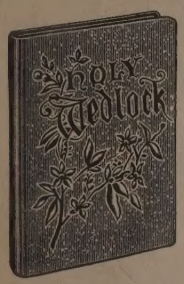

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A Weekly Record of the News, the Work, and the Thought of the Church

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WHAT GOD does He does well; it is His Providence that directs us, when it calls us to perform a part on the stage of the world.—*Chateaubriand.*

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EDITORIALS AND COMMENTS

"The Saddest Are These: It Might Have Been"

LET us suppose that when each reader of THE LIVING CHURCH picked up this present issue, he had been able to turn to the news columns and had found there such an article as the following:

"UNANIMOUS VOTE FOLLOWS DIFFERENCES IN THE BOARD OF MISSIONS

"President Tactfully Draws Members Together

"GREATEST FORWARD MOVEMENT IN THE HISTORY OF THE AMERICAN CHURCH IS LAUNCHED

"Beginning its fall work after the lassitude of the summer, the Board of Missions, at its sessions last week, set a new standard in missionary leadership and made a nation-wide call upon the Church to rally for united effort in a new Forward Movement in missionary advance. The completion of the needed Emergency Fund after a magnificent campaign of a devoted and efficient committee, the clearing up of the burden of debt that has hung over the Board during several years past, and, more than all, the splendid spirit of comity which prevailed, the firm refusal of the administration to permit a division of forces on account of questions that are entirely apart from the conduct of the missions of the Church—these facts gave a splendid impetus to the projected Forward Movement for Missions and, as many of the members said in conversation afterward, augured complete success for the projected movement. 'It showed,' said one of the members, 'how fortunate we are in having here in the Missions House a centre of unity for the whole American Church, in which all temptation to represent only a part of or a party in the Church is firmly yet tactfully resisted.'

"The sessions began in the midst of some anxiety. The grave differences of opinion over the merits or demerits of the Panama Congress had not been quieted. There were those who were enthusiastic over this proposed demonstration of Protestant concord shouting in triumph from the midst of the strongholds of Roman Catholicism on the very anniversary of Martin Luther himself. 'What is our navy good for, if not to protect every American citizen in his inviolable right to free speech in the midst of these backward, irreligious people?' asked these when possible embarrassments were suggested. Others, to whom the idea of participation in a general All-Protestant propaganda was less palatable, laid stress upon the harmlessness of 'conferring' with our 'separated brethren.' 'Is it wicked to confer?' they asked, confident in their own well-balanced Churchmanship. Still others pointed out how valuable would be our censorship over the things that other people wanted to say and thought ought to be said but which we, in our greater wisdom, might be able to suppress. And there was a firm, anxious minority that urged the Board to confine its activities to the advancement of the missions of this Church, which earnestly need all its attention and interest, and to lay aside all outside activities that are not directly concerned with its constitutional obligations.

"For a time it looked as though the differences could not be harmonized. Then the President, asking the attention of his colleagues, made this remarkable speech:

"'Gentlemen of the Board of Missions, this debate shows marked differences in our respective personal attitudes toward the Panama Congress. My own feeling toward that movement is entirely favorable. I do not share in the fears that have been expressed, nor in the wide-spread anxiety which is said to prevail in large sections of the Church.

"'But this is a time, gentlemen, for us very carefully to examine our own credentials. Practically all of us, including your President, have been the recipients of unanimous elections to our respective positions in this Board. It is well known that there are schools, if not parties, in the Church, that differ materially from each other in many respects. It would be very deplorable if elections to the Board of Missions were to be made the occasion of party contests. *We* have been chosen, in a splendid spirit of non-partisanship, to represent the whole Church and no party or school of thought in the Church. In each of us has been reposed the implicit confidence of men who would not have voted for us if they had deemed it possible that on any conceivable question we would be false to that expectation. To-day we must and will either vindicate or disappoint those who trusted us thus to take an all-Church and not a part-Church view of the matters that will come before us.

"'If, with those who appear to be in the majority in this Board, we trample upon the sentiments of the minority and proceed, over their protests, to participate in this movement, we shall be false to that large expectation that has been reposed in us. And similarly if, even by inference, we take action that pronounces any condemnation of the proposed Panama Congress, we shall be false to another section of the Church which, like the other, expects us to stand for nothing less than the WHOLE CHURCH.

"'Very earnestly therefore do I ask of you gentlemen, both to fulfil the expectations as to your sense of the comprehensiveness of the Church and also, and especially, to enable your President to fulfil his. Thus shall we vindicate the wisdom and the confidence of those who honored us by selecting us to be their representatives in this important part of the Mission of the Church. Remember, gentlemen, we must put "Missions first!" "*Missions first!*" "MISSIONS FIRST!"

"'And so, gentlemen, I ask of you unanimous action in passing the following resolution, which seems urgently called for in view of these present differences in the Church:

"'"*Resolved:* That as it has appeared, since the action of this Board relative to the proposed Panama Congress was taken at the May meeting, that this Church is not unanimous in the desire to be represented in this Congress; and as this Board deems it essential that on so important a matter, not immediately connected with the administration of the missions of this Church, there should be no action that would not represent the mind of substantially the whole Church; this Board hereby declines to proceed further in electing delegates to the said Congress."'

"The President resumed his seat. The effect of his words was electric. 'That is exactly the way to meet such an issue,' declared the Rev. Dr. ———. 'We should have stultified ourselves if we had allowed a divided vote to be finally taken,' assented the Bishop of ———. 'It's just the sort of playing fair that appeals to the laity,' added Mr. ———. 'We hate having the politics of the Church mixed up with missions, and this gives us a leg to stand on.'

"So the resolution was put, and carried unanimously, after which the exuberance of spirits, relieved by such tactful and states-

manlike means, found vent in the singing of the Doxology, in which everybody heartily joined.

"'Now for the *real* business of the session,' declared the President when quiet was again restored. 'The time is ripe for the greatest Forward Movement in Missions that this Church has ever known. Let us appeal to an enthusiastic, united Church to support us in it.'

"'Aye,' 'aye,' shouted members from every part of the room. And the President proceeded to outline his carefully prepared suggestions as to the lines which this Forward Movement should assume."

THE DAILY PAPERS have saved us the necessity of saying that the story outlined above is pure fiction. What happened at the Board of Missions meeting last week is exactly the reverse of what is narrated in that story.

The meeting of the Board was held. The majority determined to proceed with the Panama programme, in spite of all that had been said, in spite of all the protests, in spite of the perfectly obvious fact that to proceed meant the disruption of the Board and the withdrawal of confidence by great numbers in the Church.

The speech related in the story is the speech the President did not make. The determination that the Board would act only as representative of the whole Church is the determination that the Board refused to make. The sense of the comprehensiveness of the Church is the sense that President and Board conspicuously did not show. The comity which the majority, of its own motion, showed to the minority is the comity that the majority did not exercise. The call to a united Church to go forward in a splendid Forward Movement is the call that, under the circumstances, could not be made.

Now we put side by side what might have happened and what did happen; and we earnestly ask our readers, from the Missions House to Asia and Africa, to answer, each for himself: "Which would you prefer to be true: the story of what might have been or the story of what is?"

IF THERE BE THOSE who expect from THE LIVING CHURCH a vigorous denunciation of the administration and of the majority in the Board of Missions as the result of this action, they will be grievously disappointed. Indeed we strongly suspect that the new difficulties which these our chosen officials have piled up for themselves will be heavy enough without additions from us, even if we had the inclination to add more. And knowing them, as we do, to be men deeply in earnest, who have the missionary burden on their hearts as well as on their hands, and who are seeking only to do God service, we would relieve them of such personal criticism as we can, even though criticism might seem to be justified. When the questions were still pending, when the disruption of the Board could still have been prevented, when the unanimity of the Church could still have been preserved, we said what we had to say, and we made those urgent appeals that fell on deaf ears. Now that all that has passed, now that the Rubicon has been crossed and a totally new policy has been inaugurated in the Missions House both with respect to external relations and also in the attitude of the authorities toward their own constituents, there is little that we care to add.

Little, but something. The question was one of those that go to the very depths of Churchly convictions. There were three possible courses before the Board: The Pros could beat the Antis, or the Antis could beat the Pros, or there could have been a statesmanlike refusal to permit either party to beat the other. THE LIVING CHURCH stood for the third of these policies. We should have been as unwilling as the extremest Protestant in the Church to have the Board of Missions, by vote, express the slightest criticism of the proposed Congress. We were equally unwilling that the Church should be permitted to participate in it. In seeking to make it possible for Catholic Churchmen and Protestant Churchmen to continue that splendid confidence in the missionary administration that has been such a happy characteristic of our Church life in recent years, we urged the administration and the Board to avoid entangling alliances of any sort and to permit the era of good feeling to be continued. In this effort we have signally failed.

The administration has chosen to represent part of the Church and not all of the Church; it will not be strange if, as a natural sequence, the administration shall hereafter receive the confidence of a part of the Church and not of all of the Church.

Which only indicates again that the difference between Catholic and Protestant within the Church to-day is chiefly one of ideals and of vision. To win by a majority vote satisfies the Protestant ideal. It does not satisfy the Catholic ideal. And the Board of Missions chose between conflicting ideals.

As for Panama and all that goes with it, we do not charge the slightest disloyalty upon those who have taken a different view from that of THE LIVING CHURCH. They are entirely justified in taking such view as may seem to them proper. It is not their view that hurts us; it is their insistence on a course of action that, without the slightest necessity, has repealed the era of good feeling in the Church and has effectually weakened the confidence of great numbers of Churchmen in the missionary administration. It is immaterial for them to argue that it ought not to do so. They knew it would, they see it has, and they must accept the entire responsibility for creating a condition which it was not necessary to create.

We now see ahead of us three distinct possibilities, according to the particular view of the Panama Congress that may prove to be justified:

A helpful Congress and a divided Church.

A harmless Congress and a divided Church.

A compromising, harmful Congress and a divided Church.

Time only will show which of these we shall have. THE LIVING CHURCH sought to prevent all three of them, and the story at the head of this article will indicate how all of them might effectually have been prevented.

And it will be the constant policy of THE LIVING CHURCH to urge upon Churchmen a larger vision, a greater tolerance, a more effectual comity, a repudiation of partisanship in the administration of our missionary responsibility. We shall urge the restoration of the older practice whereby we shall have a group of officials to administer the missions of this Church who will recognize their obligation to represent the whole Church and not only a part of it and who will keep out of other activities.

Side by side the ideal of THE LIVING CHURCH and the ideal of the missionary administration are related in this issue, the one in the story which we have told above, the other in the narration that will be found in our news columns. The one would have prevented a partisan division and would have inaugurated a splendid Forward Movement in missions, for which this autumn is undoubtedly the "psychological moment." The other has already disrupted the Board of Missions, trodden upon the sensibilities of (perhaps) a minority, and effectually weakened that elusive quantity called confidence in the minds of great numbers of Churchmen. Incidentally it has also cost the Church that hundred thousand dollars or more which according to Mr. Stirling's resolution would undoubtedly have been raised enthusiastically by his proposed Forward Movement, which would have been perfectly feasible if the era of good feeling had been preserved. The Board had to choose between Panama and the Forward Movement and it chose Panama; between Panama and Missions and it chose Panama. But the loss in enthusiasm and confidence is even greater than this money loss—all due to causes that might easily have been prevented.

Earnestly and reverently do we ask Almighty God and the American Church to judge between these two ideals.

SO MUCH for the action of the Board of Missions. Now we have something to say to those who share our disappointment and who are still able to put "Missions first."

We must not tear down the missionary work of the Church in order to emphasize our disapproval at what has occurred.

This we should be doing if we abate our interest or lessen our offerings.

Thus far we have been thoroughly loyal. We coöperated fully in the raising of the Emergency Fund. We did the best we could to pay our respective apportionments. Now if we are going to appeal to God and the Church to judge between two ideals, let us see that we *make good* on our own ideal.

It will be hard enough to sustain the missionary work of the Church under the conditions that must now prevail. Let those who stand for the largest ideal *in theory* stand also for the realization of the largest ideal in missionary giving.

Last week the Board of Missions stood before the bar of God and the Church to be judged. *We* are standing there now.

Fellow Churchmen, let us show in practice what is the measure of our ideal.

DISCUSSION of that part of the report of the Board of Missions that has to do with Panama must not crowd out the recognition of two remarkable facts that were reported at the sessions last week. Indeed the pathos that gathers around the untoward occurrences is greatly increased by the fact that, apart from the causes of distress, that would have been perhaps the happiest session of the Board that ever was held, and the occasion of the most profound, united thanksgiving.

Raising the Emergency Fund

For the raising of the Emergency Fund of $400,000 during this year of great anxiety and many appeals was really a wonderful thing. Even those who most keenly felt the unwisdom of the departures from precedent that were being made by the missionary administration insisted, for the most part, that these should not be permitted to interfere with the raising of that fund. Obviously, success was possible because the Church made a united effort.

To Bishop Lines and those who worked with him the Church owes the deepest appreciation; and upon all those, the rank and file of clergy and laity, led by their Bishops, who responded so nobly, the blessing of God must surely rest.

When the Church can unitedly and enthusiastically enter upon such work as that, it is certain to be successful. God have mercy upon us, that we cannot now follow up that success by the Forward Movement proposed to the Board by Mr. Stirling, that would have been so clearly the next step had normal conditions been permitted to continue.

THE second fact to be recognized is that the *Spirit of Missions* is now on a paying basis. This is a notable fact. The publication of a magazine of that character is an extremely expensive undertaking. Unless it is well done it is worse than useless, for it would otherwise carry no respect and so would defeat its own purpose. It is better that a deficit of reasonable proportions should be incurred than that the magazine should be cheapened.

The *Spirit of Missions*

But the magazine has not been cheapened and the deficit is at an end. Nowhere is a more interesting, more creditable missionary magazine produced, and no small part of the credit for the raising of the Emergency Fund and for the great advance in missionary fervor in this Church during recent years is due to the splendid work of the *Spirit of Missions*.

To its editor and publisher and those who have coöperated in its work we extend the sincere congratulations of THE LIVING CHURCH.

EACH year, as Thanksgiving returns, we read of "union services" in which our clergy and portions of their congregations participate. Thanksgiving is a civic holiday, appealing to the community conscience; and it is surely desirable that neighbors should draw together at such a time. But it is also a religious feast; and for Churchmen it rests, not on civil authority alone, but on the ordinance of the Book of Common Prayer (*vide* p. 319). Proper sentences are provided, a special Invitatory (which Easter only has among other feasts), and there is a Eucharistic proper also. To omit the recitation of Matins and the celebration of Holy Communion and substitute participation in any form of "union service" is indefensible.

Thanksgiving Union Services

Nay, we go further. The inviting of several parishes to a common Thanksgiving service is to be deplored, as if the rectors meant to advertise their congregations in words like these: "We know that only a few of you will come to church on Thanksgiving Day; we have no hope of seeing a normal attendance; and so, in despair, St. John's will join with St. Luke's, St. Mark's, and St. Matthew's."

It has been demonstrated over and over that where each parish has its own regular service, *duly prepared for,* the number in each church will exceed the total number at a joint gathering.

Verbum sap.

THE intensity of the suffering in Europe compels our attention to the urgent appeals for relief that come to us. Thus, the Federation of Churches asks that Sunday, November 14th, be the occasion for gifts for relief of the persecuted and destitute Armenians. Charles R. Crane, Treasurer, 70 Fifth avenue, New York, will receive contributions.

Appeals for Relief

An appeal is made by the American Red Cross for the Thanksgiving Day offerings in churches.

"Since the war began," says the appeal, "the Red Cross has expended about one and one-half million dollars in providing relief for the suffering of Europe. Of surgeons and sanitarians 116 have been sent into the field of war by the American Red Cross, and of nurses 254. Of hospital supplies and clothing the amount sent numbers many millions of articles as is indicated by the fact that their combined weight has exceeded 3,500,000 pounds. But now the relief fund is approaching exhaustion and this important work must cease unless the fund is replenished.

"Proceeds of collections should be sent to the nearest local Red Cross treasurer or forwarded to the American Red Cross, Washington, D. C."

We are also asked to make appeal for a "Dollar Christmas Fund" for destitute Belgians, similar to that of last year. The approach of the second winter of devastated Belgium brings with it new anxieties, and the desire to lighten the darkness of those who have lost so much and are in such distress will, no doubt, arouse the American people to make Christmas gifts as they did a year ago. The treasurer of this fund is Henry Clews, 66 Broadway, New York.

These appeals we are glad to make. Yet we venture to remind Churchmen that our first duty in connection with the relief of suffering in Europe is to back up our own American churches on the continent. We view with some anxiety the decline in the gifts to THE LIVING CHURCH WAR RELIEF FUND as compared with this time last year. If we Americans are inclined to believe that we are financially exhausted as the result of these many appeals, let us compare our condition with that of subjects of countries whose people must pay for the war by taxation. It will be serious indeed for our churches in Europe if they are not able to maintain both their normal and their war-time charities. With grateful thanks to those who have contributed in the past, and particularly to those who are so good as to send repeated gifts, we ask for new interest in this fund.

THE last report of distribution of THE LIVING CHURCH WAR RELIEF FUND was printed in THE LIVING CHURCH of September 18th, and included contributions acknowledged in and prior to the issue of September 11th. The following report carries the account to the acknowledgments made in the issue of October 30, inclusive.

The Living Church Fund

Balance on hand September 11th		$ 214.13
Receipts acknowledged September 18th to October 30th		1,142.72
		$1,356.85
DISTRIBUTED:		
To Paris	$695.55	
" Geneva	246.00	
" Florence	210.00	
" Rome	200.00	
		1,351.55
Balance on hand		$ 5.30

NOTE.—The balance carried over as "previously acknowledged" last week was printed as $15,524.64. It should have been $15,525.64 as correctly shown in the issue of October 23rd. Thus the total shown last week should have been $15,550.54, as correctly shown below.

The following is the list of acknowledgments for the week ending Monday, November 1:

J., Raleigh, N. C.	$ 25.00
R. A. B., Norfolk, Va.	1.00
Church of the Ascension, Pittsburgh	3.50
Anon., Cedartown, Ga.	1.00
Mrs. Lydia B. Hibbard, Chicago	25.00
Mrs. Emlyn Bond, Hebron, Neb.	2.50
Mrs. Emma Dole, Bangor, Maine*	1.00
Total for the week	$ 59.00
Previously acknowledged	15,550.54
	$15,609.54

* For American Hospital, Florence.

ANSWERS TO CORRESPONDENTS

E. A. O.—The Mission Hymnal may lawfully be used in any of the services of the Church.

OF LAW there can be no less acknowledged than that her seat is the bosom of God; her voice the harmony of the world. All things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.—*Hooker.*

PROGRESS

By H. C. Tolman, D.D., LL.D.

TWENTY-THIRD SUNDAY AFTER TRINITY

EXCAVATIONS on the Acropolis at Athens brought to light fragments of the pediment composition of the earlier Parthenon. The theme was very grotesque and archaic, and as crudely and tastelessly executed. A typhon's or serpent's tail which uncoils as the pediment rises occupies the space of the narrow angle.

Another stage in the history of pediment composition is marked by the Aeginetan sculptures where dead or dying men are thrown into the low space. A further advance appears in the temple of Zeus at Olympia where the theme admits of the introduction of river gods in the narrow corners of the pediment.

Think for a moment of the perplexing problem that confronted the artist, a problem the most serious which human ingenuity could encounter. In the center of the triangular field there was room for colossal figures, while in the narrow angles there was space hardly for a reclining form. Yet the sculptor must place therein figures in high relief which would be in perfect accord with the severe stateliness of the Doric temple.

This could be accomplished only in one way, but that way was the same way which has led to success since the world began, toilsome, faithful, gradual progress.

There is nothing that shows the consummate power of the master over the marble as the sculptures of the later Parthenon, for in one narrow corner were placed the horses of the sun god rising above the eastern waters, and in the other the moon goddess sinking in the west, a motive which seems well nigh impossible for such position. It was easy to put a serpent's tail in the pediment angle, easy to place dead men in such a space, but it taxed the sculptor's art to the extreme limit to carve in that narrow and narrowing field the prancing steeds of the god of day.

The great lesson here preserved imperishably in marble comes to every life. Thank God for difficulty. It is only by meeting difficulty and mastering it that we become strong men.

We sometimes hear the remark made to a child, "You are having your happiest days." Whether that is true or not will depend entirely on the individual. If the life goes on without achievement, if the life continues selfish, if it is more and more filled with pride, prejudice, jealousy, hate, impurity, and meanness, then childhood days are and always will be the happiest days.

But if the sign manual of life is progress, if, as the years pass, the soul advances in truth, daily growing more manly, more courageous, more divine, filled more and more with the spirit of service, love and beauty, the happy years of life are the limitless years which will unfold the divineness of our humanity.

God loves the beautiful and the good, but He wants them at their best, and at an infinite cost He has been working throughout the ages to bring them to their best. This intelligent onward movement through life and history implies vaster results in the future than in the past. Sometimes we may think there is retrogression in nature when we see growth impaired and beauty sullied, but one fact is certain—that all retardation is compensated for by progress. In the grand result nature never works backward but forward. This is the divine mode of activity, a movement which is revealed to man as his capacity becomes adequate to receive such revelation. That which has highest "survival value" is the moral and intellectual nature of man, and God's decree of perfection will be realized in the soul.

Does the flower feel sorry because it is not the seed? Does the forest oak regret that it is not the acorn?

Life is divine growth, and divine growth is happiness.

IT IS FOR US, so to speak, to open the book of the Cross, which is the great book of our faith, and to understand, as far as we are able, what a horror God hath of sin, since He hath not spared His own Son; to recognize how God hath loved the world, since, to save the world, He hath sacrificed that very Son, the object of His eternal regard; to measure the degree of perfection and of holiness to which God calls us, since in the person of this dying Saviour He hath given us such splendid examples of all the virtues.—*Bourdaloue.*

GOD HAS HAD good care for all human beings in giving them a Redeemer, who is the mediator for all men, provided they do not make themselves unworthy; and He proves His pity towards all, even towards the most barbarous peoples, by His patience and longsuffering.—*Amyrant.*

CANON OF CANTERBURY ON "OUR PLACE IN CHRISTENDOM"

Unity and Authority in the Primitive Church

A REPORT ON PRAYER FOR THE FAITHFUL DEPARTED

The Living Church News Bureau
London, October 12, 1915

DR. MASON, Canon of Canterbury, delivered last Wednesday before a large concourse of hearers the first of the series of lectures arranged to be given at the Church of St. Martin's-in-the-Fields, under the general title, "Our Place in Christendom." His special subject was Unity and Authority in the Primitive Church.

The learned lecturer discussed at the outset the various influences under which Catholic doctrine and practice became fixed, the one guiding principle throughout being the sense of obligation to the past; everything was to be judged by reference to the original deposit of faith and to apostolical tradition. In face of claims made by Gnostic teachers to special revelations perplexed Christians, who had not the writings of the apostles and evangelists in their possession, and who wanted to know what was genuine Christian tradition and what was not, were referred by the recognized guides of opinion to the succession of the Bishops of the Churches. Each Bishop had received his teaching from his predecessor openly among his fellow-Christians, who were able to judge whether he taught the same things as his predecessor. The Bishops were thus the true arbiters of what was Christianity. This was the original connotation, continued Dr. Mason, of what was known as the "Apostolical Succession." Such succession was "the series of accredited, authoritative exponents of true Christianity." Irenæus urged this argument of the succession with cogent force. But there was a further development of the argument. Among all the Churches there were some which stood out as conspicuous examples of that which characterized them all. They were the apostolic sees *par excellence*. Irenæus mentions two —the Church of Rome and the Church of Smyrna—as instances of Churches founded by apostles, in which the apostolic doctrine was preserved by the Apostolic Succession. In this connection sentences were quoted from that sub-apostolic father. And Tertullian and other writers down to the time of Gregory the Great were quoted to show that this original view of the succession and its meaning long continued in the Church. But by the time of Gregory (sixth century), as Dr. Mason proceeded to point out, the idea of the importance of communion with the apostolic sees because of their *orthodox tradition* had become "entangled with the notion of canonical jurisdiction." The apostolic sees, as such, had no jurisdiction over other sees. As to the primacy of Rome, a great variety of circumstances combined to make Rome the first see of Christendom. The sovereign position of the city, its central position, its greatness, its wealth, "all contributed to give the Church an unapproachable importance." But the Roman see was in the early Church regarded emphatically as the joint foundation of St. Peter and St. Paul. Later on St. Paul's connection with it became overshadowed. Dr. Mason returned to the question why, in the formative period of the Catholic Church, was so much deference shown to the apostolic sees, and to Rome in particular; and he then went on to discuss the famous Vincentian canon of tradition. Applying the Catholic principle it enshrines to ourselves at this day, Dr. Mason said:

> "The Catholic, as such, is bound to be zealous for the purity of the Gospel religion, as well as for its fulness—for the liberties of Christian people, as well as for the discipline of the Church; and if we are told, for instance, that it is an essential part of Catholicism to esteem one see as of divine right above another, and that union with it is essential—and the same observation holds true of many other points of teaching—then, even if we do not altogether condemn such opinions in others as heretical, yet, in view of history, we are constrained to protest against such a restriction of the name of Catholic, and to say that nothing is binding upon the Catholic conscience which is foreign to the tradition of St. Peter, St. Paul, and St. John, of St. Ignatius, St. Irenæus, and St. Cyprian, and the great teachers of the formative period of the Church."

Prayers for the Faithful Departed

At the recent annual session of the Carlisle diocesan conference a report on the subject of prayer for the faithful departed was presented by a committee appointed for the purpose of inquiring into the prevailing practice in the various rural deaneries.

It is quite remarkable, considering the non-Catholic traditions and low tone of Church life in this north country diocese for so long a time, that no chapter reported unfavorably of this ancient and laudable practice of the Catholic Church. A resolution expressing disapproval of the introduction of prayers for the blessed dead in public services, moved at the combined meeting of the Carlisle city deaneries, was defeated by 26 votes to 7.

Appleby and Kirkby Stephen residential chapters expressed approval of the practice in the following terms:

"This conference welcomes the provision made by authority for prayers for the departed in consequence of the war, and trusting that provision may be yet further amplified, especially in respect of celebrations of the Holy Communion, urges upon the clergy the duty of bringing home to their people, by precept and practice, the comfort to themselves, and the benefit to those who have gone, of this primitive and scriptural form of devotion."

Little Gidding Church

The vicar of Great Gidding would like those who have subscribed to the renovation of the woodwork of Little Gidding Church to know that it is now fully complete.

"I think," he writes, "that those who revisit the church, knowing what it was before, will feel that their money has been well spent. It is a renovation in every sense of the word, without destroying any of the characteristics, either of woodwork or church. The matter of burnishing the brass chandelier in the centre was in itself a work of magnitude. Now this stands revealed as a fine piece of brass work, not any sort of metal as before."

A Critique

The warden of Keble College, Oxford (the Rev. Dr. Lock), writes as follows to both the *Guardian* and *Church Times*:

"I think it may interest any of your readers who have read Professor Lake's book to know that there is a searching criticism of it in the *Hibbert Journal* for this month by Dr. Scott Holland. I venture to call attention to it because it is hidden away in the reviews at the end of the number and not advertised among its contents."

Mr. Campbell's Farewell Address

After an association that has extended for nearly thirteen years, Mr. Campbell on Sunday last took his farewell of his hearers at the City Temple, that most noted tabernacle of Protestant dissent. The attendance was so large, both morning and evening, that multitudes were unable to obtain admission. Speaking slowly and with restraint, and at times with considerable emotion, Mr. Campbell is reported to have said:

"It is difficult to find words wherewith to express adequately all that this parting means to me after nearly thirteen years of close and happy fellowship. . . . From what I have already indicated you will not be surprised to learn that I am about to return to communion with the Church of England after an interval of twenty years spent in the Nonconformist ministry. A little later on, how soon I do not at present know, I expect to receive ordination at the hands of the Bishop of Birmingham and to be attached to the Cathedral Church in that city. Between the Bishop and myself close sympathy exists on most questions, and in going to him I am going to a friend. Into my reasons for taking this step I will not enter now; most of my friends know all about them already, and I earnestly desire to avoid giving any occasion for public controversy. No statement that one could make on the point would be free from this danger, and I therefore ask to be allowed to remain silent."

It is understood that before leaving for France this week, for a few months at the front, Mr. Campbell will at Cuddesdon be received into the Church by the Bishop of Oxford, with whom he has been on friendly terms since his undergraduate days at Oxford, when that prelate was principal of Pusey House.

J. G. HALL.

TRIUMPH FOR THE EMERGENCY FUND

WHEN the Board of Missions gathered for its fall meeting last Tuesday, Mr. King, the treasurer, was able to announce that the Emergency Fund was $428,000. That very morning had brought a letter from one who had given $50,000 to the reserve fund, asking that that gift be credited to the Emergency Fund also. And when the Board assembled for noon-day prayers the *Gloria in Excelsis* was sung with hearts full of thankfulness that God had moved His people to respond to this appeal in "full measure, pressed down, and running over."

The story of the Emergency Fund can never be adequately written in ink. A story of loving, enthusiastic devotion in averting a grave crisis; a story of loyal coöperation such as the Board had never experienced before; a story of happy denial and sacrifice of which the world can never know; above all, a story of earnest prayer which has been one of the foremost features of the campaign and has done so much towards its success. And who can tell how far and how long will go the story of the inspirational and educational value of the appeal to the ever quickening of the missionary fervor of our people?

Here is a ringing message which has come from the West: "My total income for the year received via hard labor is $170. Thus one day's income would amount to the munificent sum of 47¼ cents. I am ashamed almost to offer such a small amount in the face of a crisis such as the Church must now meet. A time which, to me, appears as a great challenge to her very existence! So I will multiply my meagre offering ten-fold and trust that in God's Providence this still small sum may serve as an inspiration to those who have given nothing. Of course, times are hard and no one knows it better than the poor. But there *is* something else to live for besides mammon. If the people of England can, in the face of their calamity, give more than ever before, surely we Americans cannot with any pride plead the excuse of financial stringency."

The Emergency Committee will shortly issue to those who have shared in this great enterprise a statement of the results of the campaign. The Board, at its meeting, passed a resolution requesting the Bishops to ask the clergy to offer prayers of thanksgiving for the success of the Fund on Thanksgiving Day.

BISHOP BILLER'S FUNERAL

GEORGE BILLER, third Missionary Bishop of South Dakota, passed into the spirit world on Friday, October 22nd, at St. Mary's School on the Rosebud Indian Reservation.

By Tuesday night all of the white clergy of South Dakota, except two who were unable to come, and several of the Indian clergy, besides many laymen from all parts of the state, had arrived in Sioux Falls, to pay the last loving rites to the Bishop who had led them for so short a time, but who in that short time had gained their confidence and love completely.

The services for the day began with a celebration of the Holy Communion at 7:30 A. M. The Bishop's body lay in the chancel during this service, which was most beautiful and impressive. Bishop Johnson, former Bishop of South Dakota, was the celebrant, being assisted by Dean Brennan of the Cathedral.

At ten o'clock the long procession of Bishops, clergy, choir, and vestry of Calvary Cathedral formed and entered the church with the body. The Rev. Messrs. Deloria, Holmes, Walker, A. B. Clark, Fulweiler, W. B. Roberts, Barbour, and Paul Roberts were the active pall bearers.

Bishop Edsall of Minnesota read the sentences as the procession moved slowly down the aisle. All sang the two Psalms, led by the choir, after which Bishop Williams of Nebraska read the lesson.

After the hymn, "Just as I am without one plea," Bishop Johnson read the prayers and gave the benediction. The procession then left the Cathedral, singing "Hark, hark, my soul, Angelic songs are swelling."

All then went to the cemetery for the interment. The Rev. F. B. Barnett of Ridgely Park, Pennsylvania, until recently secretary of the missionary district of South Dakota, read the first of this part of the service. A brother-in-law of Bishop Biller, the Rev. Mr. Jones, read the committal, and Bishop Brooke of Oklahoma, under whom Bishop Biller did his first parochial work after leaving the seminary, who also had ordained him to the priesthood, took the rest of the service.

The body was then lowered into the grave, and the girls of All Saints' School filed past, each one dropping a flower into the grave, as is their custom. Then the vestry of the Cathedral filled up the grave while the Cathedral choir sang hymn after hymn.

Bishop Biller died at his work, and his last thought was about the work for which he died. He richly deserves those words so often uttered in his sermons, the highest tribute that could be paid a man, "Well done, good and faithful servant."

With a truly remarkable strength of self-control, Mrs. Biller has forgotten herself and her own sorrow in her earnest desire that the work for which her husband died should not be hindered. At once upon his death she sent a letter to the clergy of the state, that they should hold closely to the work to which the late Bishop had assigned them, until another leader had been provided. She then wrote a letter to the Provincial Synod of the Northwest concerning the matter of additional episcopal supervision which had been so close to the late Bishop's heart. Her plans for the future are simply to carry on, as best she may, her husband's work. God give her strength to accomplish her desire.

WHEN YOU esteem a man why should you survey him all wrapped and enveloped? He then but showeth us those parts which are no whit his own, and hideth those from us by which alone his worth is to be judged. It is the goodness of the sword you seek after and not the worth of the scabbard; for which peradventure you would not give a farthing if it want its lining. A man should be judged by himself and not by his complements. What mind hath he? Is it fair, capable, and unpolluted, and happily provided with all her necessary parts? Is she rich of her own or of others' goods? Hath fortune nothing of hers to survey therein?—*Montaigne.*

BOARD OF MISSIONS "STANDS PAT"

Refuses by Vote of 26 to 13 to Recede from its Determination to Send Delegates to Panama

FIVE MEMBERS IMMEDIATELY PRESENT THEIR RESIGNATIONS

BY a vote of 26 to 13 the Board of Missions, at its session on Tuesday of last week, refused to rescind its earlier determination to send delegates to the Panama Congress. Immediately upon the report of the vote, five members presented their resignations from the Board. They are:

The Bishop of Washington
The Bishop of Fond du Lac
The Bishop of Marquette
The Rev. Wm. T. Manning, D.D.
The Rev. S. P. Delany, D.D.

The thirteen who voted in the minority—to rescind the former action—included the above-named five and also—

The Bishop of Pennsylvania
The Bishop of Albany
The Bishop of Rhode Island
The Bishop of Newark
Mr. Elihu Chauncey
Mr. Chas. G. Saunders
Mr. John S. Newbold
Mr. Robert C. Pruyn

The following is the list of twenty-six who voted in favor of proceeding with the Panama programme: Bishop Lloyd, the Bishops of Bethlehem, Atlanta, Indianapolis, New York, Rev. Drs. Anstice, Stires, Mann, Sedgwick, Rev. W. D. Smith; Messrs. Davies, Morris, King; with the following representatives from the Provinces: the Bishop of Mississippi, the Bishop of Kansas, the Bishop of Los Angeles; the Rev. Messrs. Plant, Alsop, Milton, Dean Davis; Messrs. George N. Reynolds, James H. Dillard, W. R. Stirling. Some others who had expressed themselves in favor of the majority, as Mr. Pepper and Mr. Mansfield, had left the room before the vote was taken. [The list as printed, however, is obviously incomplete, consisting of only 23 names while 26 are recorded as having voted in the majority.]

It was subsequently determined to name only seven delegates, all of whom should be Bishops, instead of eleven to which the Board of Missions was entitled under the rules of membership. The following were the seven delegates elected:

The President of the Board of Missions (Bishop Lloyd)
The Bishop of Southern Brazil
The Bishop of Cuba
The Bishop of Porto Rico
The Bishop of Mexico
The Bishop in Charge of the Panama Mission (Bishop Knight)
The Bishop Coadjutor of Virginia

On the second day of the session (being after the resignations had been received) the accompanying "Statement" was adopted and the declaration that "our delegates go for conference only and with no purpose, authority, or power of committing this Board to coöperation."

The matter came before the Board on the morning of Tuesday, the first day of the session, on a request of the President that a committee be appointed to name delegates to the Panama Congress in accordance with the resolution adopted at the preceding meeting. Dr. Manning thereupon introduced resolutions rescinding the former action on the ground that the Board had therein exceeded its powers and that the proposed action is contrary to the expressed judgment of General Convention.

The discussion was postponed until afternoon and extended from three o'clock until something after eight. Dr. Manning opened with an extended presentation of the subject, after which addresses in favor of his motion to rescind were made by the Bishop of Fond du Lac, the Bishop of Marquette, the Bishop of Rhode Island, the Bishop of Albany, and the Bishop of Salina. Speeches against rescinding were made by the Bishop of New York, the Bishop of Atlanta, the Bishop of Southern Brazil, the Bishop of Mississippi, the Bishop of Olympia, the Rev. Dr. Alsop, the Rev. Dr. Stires, the Rev. Dr. Alexander Mann, Dean Davis of St. Louis, and Messrs. Pepper, Stirling, Mansfield, and others. Dr. Manning closed the debate at about eight o'clock, after which, as already stated, his resolution was lost, 13 voting for and 26 against it.

The declaration of the vote was immediately followed by the presentation of their resignations by the Bishop of Fond du Lac, the Bishop of Marquette, the Bishop of Washington, the Rev. Dr. Manning, and the Rev. Dr. Delany. No action was taken upon those resignations. It will be observed that some of the Bishops who spoke on the subject are not voting members of the Board, but had the right to speak as honorary members, in which capacity all the Bishops of the Church are numbered.

The dramatic elements in the debate that received much attention from the daily papers need not be recorded here. It is enough to say that the debate was very earnest.

On Wednesday the Bishop of Marquette asked that the resignations might be at once accepted, and a written request from Dr. Manning was presented in which he asked that record be made of the fact that the resignations were tendered in protest against the action of the Board. No formal action was taken.

The committee on nominations and instructions then reported, and a prolonged debate ensued. The resolutions adopted and the elections are stated above. It is said that the members of the Board were practically a unit against anything that could look to plans of formal coöperation and such plans were formally disavowed.

Forward Movement Proposed

A plea was made by Mr. Stirling, presenting a memorial from the Provincial Synod of the Mid-West, that $25,000 be appropriated for domestic work within that Province, an extended survey of the Province being presented with the memorial. He also advocated that a Forward Movement be immediately instituted for the purpose of raising a special fund of $100,000 to provide equipment and workers for the domestic field. This was ultimately referred to a committee for consideration. But there was adopted on motion of the Rev. Dr. Stires a resolution that it be hereafter the distinct policy of the Board "that the first $50,000 received during the current year from undesignated legacies be expended for permanent equipment in the domestic missionary field in the United States."

STATEMENT CONCERNING DELEGATES TO PANAMA CONFERENCE

Adopted by the Board of Missions

"In sending delegates to the Panama Congress, the Board does so with the understanding that, as stated in the official bulletins of the Congress:

"1. It is to be 'along the same general lines as the Edinburgh meeting' (that is, the World Missionary Conference at Edinburgh in 1910). See Bulletin No. 1.

"2. It 'is not to be a gathering for legislation on ecclesiastical questions, or even on matters of missionary policy.' See Bulletin No. 2.

"3. 'It shall be the purpose of the Panama Congress to recognize all the elements of truth and goodness in any form of religious faith.' Its 'approach to the people shall be neither critical nor antagonistic, but inspired by the teachings and example of Christ and that charity which thinketh no evil and rejoiceth not in iniquity, but rejoiceth in the truth.' See Bulletin No. 4.

"4. 'All communions or organizations which accept Jesus Christ as Divine Saviour and Lord, and the Holy Scriptures of the Old and New Testament as the Revealed Word of God, and whose purpose is to make the will of Christ prevail in Latin America, are cordially invited to participate in the Panama Congress, and will be heartily welcomed.'"

On motion of Bishop Talbot, amended by Dr. Mann, it was also

"RESOLVED, That our delegates go for conference only and with no purpose, authority, or power of committing this Board to coöperation."

The gratifying intelligence was given on the first day that the Emergency Fund of $400,000 had been more than subscribed, which result, however, was reached by including a gift of $50,000 which had been donated as the "Anna Blanchard Memorial Fund" and which, by request of the donor, was added to this Emergency Fund, which without that amount would have totalled only $378,000. With the addition mentioned the fund reaches the sum of $428,000. A formal report of the Emergency Fund Committee was accepted and the committee and the Church were thanked for their services in the matter. The President suggested that special thanksgiving be offered for this success. He also referred to the success of the missionary exhibit at San Francisco.

Emergency Fund Completed

The Treasurer's report showed all the bills for the year paid, as also was the accrued deficit, and a balance of $9,660.66 remains in the treasury. The gifts that made this result possible were received from many sources in all parts of the country. The apportionment has been fully raised in thirty-five dioceses and twenty-five missionary districts—sixty in all—as compared with only thirty-six the previous year, while 3,246 parishes and missions as against 2,821 last year had completed their apportionment. The cost of administration had been two and six-tenths per cent. and of publicity

The Treasurer's Report

(*Continued on page* 12)

DECISION OF THE BOARD OF MISSIONS

Wide Discussion in New York

NEW YORK CITY MISSION SOCIETY

New York Office of The Living Church
11 West 45th St.
New York, November 1, 1915

THE chief topic of discussion among Churchmen in and about New York this week was the memorable meeting of the Board of Missions. The daily press gave unusual space to reports of the meetings on two days. Complaint is general among the conservative members that many stories of the happenings were so highly colored as to be untrustworthy and damaging to the cause of Church missions. It seems more than regrettable that differences of opinion may not obtain in such a body without suspicion, innuendo, and downright abuse. One serious charge made against the men who wrote and spoke on principle was that their gifts of money were in inverse proportion to the amount of their opposition. How untrue this is, is shown by the names of those who voted in the minority, including the chairman of the recent emergency committee. Of the two presbyters—the only members of the minority who are in direct charge of parishes—one is the rector of Trinity parish, New York, which gives very largely to missions, while the other is Dean Delany of Milwaukee, whose congregation, All Saints' Cathedral, gave last year nearly double the amount of its apportionment. But apart from that, in these days when "efficiency" is on everybody's lips, it is a matter of wonder why the men and women who give *themselves*—body, soul, and spirit—are not regarded as they should be.

In this connection we report the fact of a memorial addressed to the Rev. Dr. Manning by a number of the city clergy, who asked that he would exert his "full influence in support of the position to which [the Board] at present stands committed and against what we believe the Church at large would feel to be a reactionary policy. We believe that the decision of the Board to send representatives to the Panama Congress is wise, far-sighted, and fraternal; that it is justifiable upon every ground of right and of expediency, that the effect of it cannot fail to be greatly beneficial, not only to the cause of missions but to the unity of spirit of the Church of Christ." This memorial is signed by the Rev. Drs. Nichols, Crocker, Slattery, Grosvenor, Lubeck, Guthrie, Robbins, Van De Water, Leighton Parks, Herbert Shipman, A. G. Cummins, George F. Nelson, John P. Peters, Henry Mottet, Percy S. Grant.

City Mission Society

The third annual mass meeting of the New York City Mission Society was held in Synod Hall on the Cathedral grounds, Thursday evening, October 28th. The hall was well filled with friends of the society. Bishop Greer presided, read prayers, and introduced the speakers who took part.

The combined choirs of the City Mission chapels were present and sang. The first address was by the president of the society. Later speakers were Katherine Bement Davis, Ph.D., "The Society and the City"; the Rev. A. T. Young, "Our Work In Institutions," the Rev. J. W. Johnson, "Our Work In Chapels"; the Rev. C. P. Tinker, D.D., "The Society and the Diocese." The offering was for the cause of the city mission. Afterward, the annual meeting of the N. Y. P. E. City Mission Society was also held.

The address by Dr. Katherine B. Davis was heard with much interest. She declared that many of the buildings used by the department of correction were antiquated and ill-adapted, because of their size and design, to bring the best results from an application of the principles of the new penology. She laid great stress on the prevention of crime, and the need of proper education and good surroundings. The chaplains of the mission society came in for high compliment from the speaker of the evening. The magnitude of the work in her department may be dimly realized from the fact that last year there were 125,000 men and women committed for breaking the law. Less than 16 percent. of this great number were women.

The help given to discharged convicts in raising them to better ideals and procuring temporary housing and suitable employment was described in detail. In this work the chaplains are most helpful.

Van Amringe Memorial Services

Students of Columbia University, alumni, and members of the faculty assembled in St. Paul's chapel on the campus, Sunday afternoon, October 24th, to pay honor, in memorial services, to their "dear old Van Am"—John Howard Van Amringe, the late Dean of Columbia College. The hymns, prayers, addresses, and all the parts of the services were testimonials to the general love and esteem for Dr. Van Amringe.

Seth Low delivered the first address, "He was a true educator." There was nothing small enough in him to detract from his joy at the achievements of his students. They might surpass him if they could. He would be glad. . . .

"He thought it no kindness to let students do what they pleased, whether it was right or wrong, yet he was not averse to letting them choose within proper limits. He was a disciplinarian, and yet I never knew a man who would make so much effort to save a student who he saw was going wrong."

Dr. Nicholas Murray Butler was the other speaker.

"If we go back over the history of our college for a century, it divides itself into two periods, each dominated by the personality of a great teacher, and together these two personalities mark and typify our college for a full one hundred years. The first period is dominated by the personality of John McVickar, Professor of Moral and Intellectual Philosophy for forty years, and the second period is dominated by the personality of John Howard Van Amringe. . . .

"His is the infinite power of an endless life. When the happy, useful human life is ended without pain and suffering, we must not be sad, but we must rejoice for our great heritage; we must rejoice for the influence and relationship that can never end."

A Memorial Fountain

A sculptured drinking fountain, known as the Swords Memorial Fountain, was dedicated Sunday morning at the chapel of the Intercession, Trinity parish, located at One Hundred and Fifty-fifth street and Broadway. The service took place immediately after the eleven o'clock morning service. The new fountain stands along the Broadway pavement, just below One Hundred and Fifty-fifth street, and is the gift of Col. Henry C. Swords, who several years ago gave to Trinity Church the drinking fountain which now stands on Broadway along the edge of Old Trinity's churchyard. The new fountain is inscribed in memory of Phoebe Caroline Cotheal Lawrence. It is of marble, and on it is sculptured a cross with two angels kneeling at the foot of it. The architect is Thomas Nash. The Rev. Dr. Milo H. Gates, vicar of the chapel of the Intercession, was assisted at the dedication by the clergy of the chapel.

American Church Union

The American Church Union will hold its seventh annual meeting, by the courtesy of the New York Church Club, at its rooms, 53 East Fifty-sixth street, New York City, on Monday, November 8th, beginning at 8 P. M. The American Church Literature Society will hold its annual meeting jointly with the union. The Bishop of Salina and Theodore Diller, M.D., of Pittsburgh, will be among the speakers. The objects of the union are, "to defend and maintain the doctrine, discipline and worship of the Church, as contained in the Book of Common Prayer and Ordinal, against laxity and indifference within and hindrance and aggression without." The union is endeavoring to bring into closer touch the various societies in the Church, which have substantially the common aim of extending and defending the Faith. It seems desirable that these societies through representation in the union should coöperate in a definite forward movement. A task lies before the union that should appeal to all who desire a more united effort. A large attendance is hoped for.

Commission on Religious Education

A meeting of the Commission on Religious Education of the Province of New York and New Jersey was held in Synod Hall, New York City, October 22nd. It was suggested that the committee in charge of summer schools and conferences consider the correlation of subjects, for coöperation in curriculum, lectures, etc., as well as in the time of holding such schools and conferences.

Demonstration School Plans

The committee on the demonstration school reported plans under way for week-day religious instruction of all children in St. Mary's Church school, in New York City, and the utilizing of this school as a centre for the training of teachers. It is also planned to arrange courses for those who desire to be supervisors and superintendents of Church schools, or teachers and conductors of teacher training work.

Dedication of Rood Screen

On All Saints' Day Bishop Greer dedicated a rood screen in St. Andrew's Church, Beacon, N. Y. (Rev. Geo. A. Green, rector). This screen, which was designed by Charles R. Lamb and executed by the Lamb Studios under his personal supervision, is an elaborately carved treatment in oak, finished dark, with traceried portions filling the three arches. It is the gift of Mrs. Greene, of Davies Place, Beacon, N. Y. On a metal plate the following inscription is cut:

TO THE GLORY OF GOD
AN IN LOVING MEMORY OF
SARAH HARLEY CARRICK
BORN MARCH 28, 1844
ENTERED INTO REST APRIL 9, 1915
BLESSED ARE THE DEAD WHO DIE IN THE LORD
FOR THEY REST FROM THEIR LABORS AND THEIR
WORKS DO FOLLOW THEM.

Friday Evening Conferences

A series of open conferences in New York City is held on Friday evenings at 8 o'clock in St. Mary's Church, 101 Lawrence street. At these conferences persons familiar with the subjects explain the details of programmes of week-day religious instruction, curriculum, hours, teachers, finances, with relation to Sunday school work and its adjustment to public school hours and administration. These matters are carefully discussed and questions are asked and answered. It is believed that much benefit will be derived from the investigation and study.

RELIGIOUS EDUCATION IN MASSACHUSETTS

Various Educational Societies Hold Convention

DEATHS OF WELL-KNOWN COMMUNICANTS

The Living Church News Bureau
Boston, November 1, 1915

A FAMOUS Roman Catholic educator once said, "Give me the boy and you can have the man." Christians of other names have been somewhat slow in realizing the vital significance of this epigram. But one of the best results of the recent "discovery of the child" by the world at large has been the awakening of Churchmen, and Protestant Christians also, to the imperative need of real religious education. We have not yet achieved very much, so far as results go, and we are handicapped by the fact that we have the boy only on Sunday and not on five week-days as well, as our Roman brethren so largely have. When Christians talk in glowing terms about the Church-of-the-Future, let them pause and ask themselves what they are doing to train the children of to-day in order that they shall carry on the Church to-morrow.

The movement for child training in the Christian religion, which has developed so remarkably in recent years throughout the American Catholic Church, has been actively developed in this diocese. We are reminded that the movement here has been under way some time by the notice of the eleventh annual convention of the diocesan Sunday School Union, on Tuesday, November 9th. The convention will begin with a Eucharist in the Cathedral, celebrated by Bishop Lawrence, and an address will be given by the Rev. J. H. C. Cooper, rector of St. John's Church, Gloucester. At this service diplomas will be given to graduates of the diocesan training school for teachers. After the annual business meeting of clerical and lay delegates and luncheon, there will be in the afternoon a general conference, conducted by the Rev. Arthur W. Moulton, rector of Grace Church, Lawrence, on the topic, "Religious Nurture in the Home," subdivided as follows: 1. Making the School Known in the Home. 2. The Teacher and the Parent. 3. The Font Roll. The convention will be brought to a conclusion at a short service at 4 P. M., with an address by the Bishop, on "The Coöperation and Duty of Parents in the Religious Nurture of the Child."

In this connection should be noted the opening of the eighth year of the diocesan training school for Sunday school teachers on Saturday, November 6th, in the Cathedral rooms. The session lasts from 9:45 to 1 o'clock. The General Board of Religious Education has arranged that, when so desired, the certificates and diplomas of the diocesan school shall be accredited by the G. B. R. E. This, of course, requires a certain passing mark. The school gives a three-year course for those wishing the entire training. Full particulars may be had from the Rev. C. P. Mills, who is the educational secretary.

At the recent twenty-sixth annual convention of the interdenominational Massachusetts Sunday School Association, some 4,000 delegates were in attendance and much enthusiasm was evident. The members were addressed by several civic officials, including the Governor, and the general result has doubtless been to increase the prestige of the Sunday schools. The principal address of the session was the annual message of the president of the association, the Rev. Charles E. Jackson of Fall River, a priest of the Church, in which he said: "Religious education can concern itself with nothing less than the highest and deepest needs of men. The Church school has the supreme task of cultivating and training in its members the great and abiding instinct of worship." There were 1,728 schools represented, or 22 more than last year, and 90 more schools sent information, making a total of 1,818, representing 397,597 officers, teachers, and pupils. How truly unhappy are our divisions, we realize on contemplating such a gathering, for no matter how earnestly, nor with how high a purpose, we try to ignore these same divisions, the fact will not and can not be really obscured. As well as one Lord, we must have one faith, and at present many people have only fragments of the one faith. Perhaps such meetings may help to a realization of the need of the whole, but the danger is to rest content with the fragments.

Interdenominational S. S. Association

Shortly after this meeting, Miss Margaret Slattery, the well-known Protestant educator, spoke to her brethren of the Boston Sunday School Superintendents' Union, pointing out the weakness of Protestantism as compared with the Jewish and Catholic systems in the religious education of the child. As she very truly said, in most Protestant churches (and, alas! that it is true also of some Catholic churches) the congregation officially and individually takes no interest in the Sunday school. Everything is left to the superintendent, and instead of giving any help, as officers and members of the parish, they thrust a responsibility which is really theirs upon him. At this meeting it was announced that a movement was being developed by the trustees of Boston University (Methodist) and the executive committee of the Greater Boston Council of Boy Scouts to raise a $10,000 endowment fund, the income to be used for an extension course in Boston University for the training of scout-masters and assistants in the psychology of the immature mind.

Superintendents' Union

Francis Charles Foster, 86 years old, known throughout the state for his activity in Church affairs, died on Sunday, October 24th, at his home in Cambridge. He was the oldest trustee in age and service of St. Mark's School at Southborough; he was senior warden of Christ Church, Cambridge, and had been an officer of many Church societies, such as the Margaret Coffin Prayer Book Society, Episcopal Charitable Society, Trustees of Donations, St. Luke's Home, etc. At the funeral, in Christ Church, many prominent laymen were present. The burial office was said by the Rev. Prescott Evarts, rector of the church, assisted by the Rev. Professor Max L. Kellner, of the Episcopal Theological School. The Rev. Dr. Thayer, headmaster of St. Mark's School, and representatives of the other societies to which Mr. Foster had belonged, were present. Truly he was full of years and of good works, and we may be sure that his works follow him.

Death of F. C. Foster

Another death this week was that of Mrs. Martha Wilson Noyes Tyndell, at Waverly, aged 74. She was the wife of the Rev. Charles H. Tyndell, a priest of the Church, and the mother of another priest, the Rev. Charles Noyes Tyndell, of Williamsburgh, Pa. Her father, Dr. George R. Noyes, was for many years a professor in the Harvard Divinity School (Unitarian), and her brother is a retired Unitarian minister. Mrs. Tyndell had been ill a long time. The funeral was at Mt. Auburn on October 28th. May she rest in peace!

Death of Mrs. M. W. N. Tyndell

The thirty-eighth anniversary and annual meeting of the Massachusetts branch of the Woman's Auxiliary will be held on November 3rd, in Trinity Church, Boston. The Bishop will celebrate the Holy Eucharist at 10 o'clock and preach. After the service the business session will take place, for the election of officers, and there will be an address by Miss Scott of St. Hilda's School, Hankow, China. In the afternoon comes the missionary meeting, with the Rt. Rev. Herman Page, D.D., of Spokane, and the Rev. F. L. H. Pott, D.D., of St. John's College, Shanghai, as speakers.

Woman's Auxiliary

On October 19th, the Rev. H. H. Smythe, rector of St. Barnabas' Church at Falmouth, was given a reception in the parish house in honor of the twenty-fifth anniversary of his incumbency. The parish is flourishing and many expressions were made of the love felt for Mr. Smythe by his own people and all his fellow-townsmen. The Rev. Dr. van Allen was among the visitors and made an address. Mr. Smythe's parishioners presented him with a motor-car.—On October 31st a notable event is scheduled at Grace Church, Salem, when the rector, the Rev. James P. Franks, will celebrate his forty-fifth anniversary as incumbent. Bishop Lawrence will preach the sermon in commemoration of this unusually long rectorship.—The new Trinity Church, Newton Centre, of which the Rev. E. T. Sullivan is rector, is nearing completion and will be a very handsome and adequate building. It is expected to be ready for occupancy on the first Sunday in February. It is announced that the donors of the $6,000 organ are Mr. and Mrs. J. S. Miner.—The Rev. Dr. Elwood Worcester of Emmanuel Church, Boston, was the preacher at Appleton chapel, Harvard University, on October 24th and 31st.—On October 30th a most interesting service occurred at the Church of the Advent, Boston, namely, a solemn requiem Eucharist for the repose of the soul of Edith Cavell, nurse, martyred in Brussels on October 12th by the German military authorities. A sermon commemorating her was delivered by Dr. van Allen.—The Rev. G. B. Nicholson, for fifteen years rector of Waterville, Maine, has accepted a call to the rectorship of Emmanuel Church, West Somerville.—All Souls' Day will be observed at St. Paul's Cathedral, as well as All Saints'. The Holy Eucharist will be celebrated at 8 and 11.

J. H. CABOT.

Miscellany

THERE IS one thing that Christians, so far as they are truly Christians, cannot do. They cannot fail. They may appear to fail. In the world's view they may really fail. Usually it is necessary that they should meet with what the world calls failure in order that they may truly succeed. Our Lord so failed. He was left with only a few disciples and at the last even they held at a distance. But He had foreseen all this, including His death, and had foretold His triumph as the consequence. "I, if I be lifted up from the earth, will draw all men unto me." We must be ready in our societies and in our own lives to fail in order to succeed. If we are ready to fail it is impossible not to succeed.—*Sunday School Times.*

THE APOSTLE'S precept, "Pray always"—pray evermore, pray without ceasing, men ought always to pray—will not be criticized as a pleonasm, if we call to remembrance that there is no state of mind, no condition of life, in which prayer is not a necessity as well as an obligation. In danger, fear impels to it; in trouble, we have no other resource; in sickness, we have no other refuge; in dejection, no other hope; in death, no other comfort.—*More.*

PHILADELPHIA CLERGY OBSERVE EPISCOPAL ANNIVERSARIES

Are Addressed by Bishop Rhinelander

CONVOCATION OF NORRISTOWN

The Living Church News Bureau
Philadelphia, November 1, 1915

ON the feast of St. Simon and St. Jude, the clergy of the diocese assembled in the George W. South Memorial Church of the Advocate to observe the fourth anniversary of the consecration of Bishop Rhinelander and Suffragan Bishop Garland. Owing to the illness of Bishop Garland and his absence from the city, he sent a letter of regrets to the Bishop and clergy. Bishop Rhinelander celebrated the Holy Eucharist in the church, assisted by the Rev. Henry M. Medary. After the service the Bishop addressed the clergy in the chapel. He suggested some arrangement of the services in the parishes which he said would be liturgically more correct, and advised as to the best musical settings in order that congregational singing should become more generally practised. Some suggestions were also made as to services to be used at the regular visitations of the Bishop. Among other things he advised the use of veils for the women at all confirmations, in order that they need not be disturbed by removing hats or attend the service with uncovered heads. The suggestions were very practical and were appreciated. The clergy present were the guests of the Bishops at a luncheon served in the parish hall. At the luncheon the Bishop presided, and introduced the Rev. Edward M. Frear, the Church resident missionary at State College, who told of his work there in a very interesting manner. The day was closed with resolutions of love and affection to the Bishop and Suffragan Bishop.

Brotherhood of St. Andrew

The change of the headquarters of the Brotherhood of St. Andrew to this city was marked last Thursday evening in the Memorial Church of St. Simeon, with a meeting and reception given to the national secretaries. A profitable meeting was held, after which an enjoyable reception was extended to those present.

St. Martha's House

The fourteenth anniversary of the founding of St. Martha's House was observed by the dedication of the new house at Eighth and Snyder avenue last Monday afternoon by Bishop Rhinelander. From 3 to 5 o'clock the house was open for inspection. At the reception Mrs. Samuel F. Houston was assisted in receiving by Mrs. Philip M. Rhinelander, Mrs. William Ellis Scull, Mrs. A. J. Drexel Biddle, and Mrs. T. Duncan Whelen.

Dedication Service

A handsome altar and reredos was dedicated by Bishop Rhinelander, in St. David's Church, Manayunk, last Sunday at the early service. At the second service the Bishop confirmed thirty candidates. The altar, which is a memorial to Orlando Crease, was presented by Mrs. Crease and her son Orlando. Both altar and reredos are of old oak, handsomely carved, and the reredos contains five large carved figures. The central figure shows the Christ reigning from the cross, while on each side are two of the evangelists. The entire sanctuary has been remodeled to conform with the altar and reredos, including a wainscoting nine feet high. Orlando Crease was superintendent of the Sunday school of St. David's Church for sixty years and rector's warden of the parish for fifty-six years. For many years he was treasurer of the convocation of Germantown.

Convocation of Norristown

The meeting of the convocation of Norristown last Wednesday was a very interesting one. A large number of the clergy residing within its boundaries were present; reports of the missionaries were interesting and indicated progress; the sermon was instructive. At the business meeting Mr. John D. Newbold refused reëlection to the office of treasurer, after a service of seventeen years. In his stead Mr. Frank M. Cresson, of Oaks, was elected. The Rev. George W. Barnes declining to continue in the office of secretary, the Rev. Stanley R. West was elected. The sermon was preached by the Rev. N. B. Groton.

The regular meeting of the Church Historical Society occurs Friday evening, November 5, 1915, at 8:15 o'clock, in the rooms of the Church Club in Philadelphia. Lawrence C. Wroth, historiographer of the diocese of Maryland, delivers an address upon "The First Sixty Years of the Church in Maryland."

EDWARD JAMES MCHENRY.

ALL OCCUPATION about earthly affairs, to which Christians, as men, are called, all knowledge of what is needful for the furtherance of Christ's cause on earth—all these things come rightly to us if only, in every moment and every part of our life, we are inspired by the right kind of love to Christ, if we regard everything that comes to be done only in the light of its being something to His holy kingdom.—*Schleiermacher.*

FRIDAY EVENING SERVICES AT EPIPHANY CHURCH, CHICAGO

A Service of Self-Expression

MR. SUNDAY WILL VISIT CHICAGO

The Living Church News Bureau
Chicago, November 1, 1915

FRIDAY, November 5th, the first of the Friday evening services will be held at the Church of the Epiphany. In announcing these the rector, the Rev. H. W. Prince, asks that the people take the time and trouble to come from far and near to attend them. "Vestrymen and officials, tired business men, and weary wives and business girls, and school teachers are asked to bring their tiredness to this service on Friday evenings." Mr. Prince rightly thinks that the week-night service in many of our churches has been a failure because of the absence of self-expression on the part of the congregation. "There is no reason," he writes, "why this service should be as formal in type as the Sunday services. It should be perfectly simple in design and expression, drawing out the spiritual needs of people and opening the valve which is too tightly and frequently closed between each other, and between us and God. No impression without expression has come to be a recognized principle of pedagogy. It is equally true of Church services. What we need as Episcopalians is more self-expression; otherwise the impressions we receive fade away."

The service, following this principle, will consist of the singing of hymns from the Mission Hymnal, the reading of a psalm, and of a lesson. A book of prayers will be distributed, and all prayers will be prayed audibly by the congregation. No one will be asked to pray or read separately, but each one will join in collective praying and reading. The address of the evening will be on the subject of "Scientific Christianity"; that is, on the truths of Christianity "naturally applied."

We wish the rector and the congregation success in this "venture of faith." An American said after attending one of the choir offices in an English Cathedral, that it was a good specimen of "refrigerated Christianity," and the mistake in the American Church has been that we have tried to adapt this kind of service to our weekly worship. Is it any wonder that we have failed? Give Churchmen a chance to express themselves, as they used to in the early Middle Ages, and the problem of the weekly evening service will soon be solved.

"Billy" Sunday to Visit Chicago

Nearly five hundred Protestant ministers and business men of Chicago met the Rev. William Sunday at a luncheon given at the La Salle Hotel on Monday, October 25th. After hearing the famous evangelist state his conditions of holding a revival in Chicago, and give a sketch of his methods, his plans of organization, and finance, those present voted unanimously to accept Mr. Sunday's conditions, and to ask him to come to Chicago at the time suggested by him, December 31, 1916.

Mr. Sunday made his own terms and there was no disputing them. He demanded as a first condition that the Christian people of Chicago, as represented by the ministers and business men present, stand unitedly behind him. "We don't want to come to Chicago," said he, "unless you are behind us." And Mrs. Sunday, who spoke afterwards, was just as emphatic in making the same demand.

In speaking of his methods, Mr. Sunday said with characteristic confidence, "If you don't like my methods, don't ask me to come, for my methods go with me. Lay aside any preconceived ideas and listen to me, because I've done it."

Mr. Sunday was most explicit in outlining the organization of the revival. He asked that a tabernacle capable of holding many thousands of people be built in a central part of the city by his own builder. The situation will probably be in Grant Park on the lake front, and the building will be completely equipped with such things as hospital service and the like. For many months previous to the revival, prayer meetings will be held regularly in all the Protestant churches supporting it. Mr. Sunday introduced his special leaders who will organize the work in the Sunday schools, the high schools, and in the factories and department stores. Mr. Sunday's organization plans impressed one as excellent.

His financial methods are well known. The only money to be given to the evangelist is to be the offerings made on the last day of the revival.

Mr. Sunday's language, like his methods, is peculiarly his own. He said that many former revivals held in Chicago had been failures because they "hadn't been started right, and because you ministers and business men didn't get together. I have found the people all over the land more hungry than ever for the old gospel of Jesus Christ. The higher critics have had their day, and now they are wearing out shoe leather to make a living. The people want something else than what higher critics have given them, and we need a

tidal wave the other way. The people are looking for a militant Christianity; they have had too much of the wishy-washy kind. God has had to take the tag end of everything and I'm surprised that He has done so well with the bunch that He has. If you get this militant Christianity working, you will have the devil in the hospital in six months."

One of the demands that Mr. Sunday made was that the churches interested should all close on Sunday night, that the ministers and people might attend the revival. "You ministers need it just as much as your congregations," said he. One felt that Mr. Sunday was a little hard in his criticism of the average minister, as of the higher critics. Every minister can't be a prophet like Mr. Sunday, and Mr. Sunday is absolutely dependent upon the average pastor to follow up his work if his preaching is to have permanent results.

None of our clergy or laity so far as is known have joined in the plan to have Mr. Sunday come to Chicago.

Missionary Rally at Auburn Park

A most successful missionary rally was held at the Church of the Annunciation, Auburn Park, on Friday, October 29th, under the auspices of the Woman's Auxiliary. The rector, the Rev. Arnold Lutton, celebrated at 11 o'clock, and the Rev. John Henry Hopkins, D.D., preached. Representatives were present from the Woodlawn, Fernwood, and Auburn Park branches. At the luncheon Mrs. John Henry Hopkins gave an address on the Milwaukee Plan, and Mrs. Lampman, vice-president, gave an address on the United Offering.

Grace Church, Pontiac

The first of the three annual church banquets held in the parish of Grace Church, Pontiac, Ill. (Rev. George E. Young, rector), was held on October 20th. The Rev. Frank E. Wilson gave an address that evening on "The Church Moving Forward." Every second week the rector preaches at the noonday services held weekly at the three shops in the town, under the auspices of the Y. M. C. A. He also officiates in turn at the service held monthly at the County Poor House. Mr. Young has been elected president of the Livingston county ministerial association.

Rev. E. T. Pancoast

The Rev. Edgar T. Pancoast, who has been curate at St. Bartholomew's Church, Englewood, for nearly four years, has been appointed by Bishop White priest in charge of the Church's work at Hartford, Ind. He will be greatly missed by the rector and members of St. Bartholomew's parish.

Miscellany

Three young women, members of the parish of St. Mark's, Chicago, are preparing for the work of deaconesses. Miss Jennie C. King has entered St. Faith's, New York, and Miss Irma Ruth Dayton and Mrs. Kate Sibley Shaw are at the Church Training and Deaconess House, Philadelphia.—Mr. Howard Wakefield has been licensed to serve as lay reader in St. Mark's parish. Mr. Wakefield will have as some of his work the teaching of the young men's Bible class, and the post of assistant superintendent in the Sunday school.

AN ENGLISH VIEW OF THE AMERICAN CHURCH AND THE WAR

THOSE of us who receive bundles of newspapers and numbers of letters of sympathy from our friends in the United States will not need to be assured of the widespread feeling of "deep and unselfish sympathy with the cause of the Allies," as Dr. Henderson Watts expressed it the other day, which is felt by American Churchmen. But while there is that feeling of sympathy on the part of the vast majority of American Churchmen, we shall do well if we try to understand why it is that the American Church, as a Church, cannot declare herself to be on the side of the Allies. It is an important question for the American Church. She stands before the great nation of the United States as a claimant for recognition as the national representative of Catholicism. She is not the Church of England in America. History seems to have dealt a little unkindly with her claim to be the National Church, but she is making headway. And she will be all the more likely to make further headway if she is faithful to the nation in the neutrality which the nation has declared.

The American Church is face to face with the Church of Rome at a moment when that Church is making a high bid for American favor. The choice of Archbishop Ireland for a Cardinal's hat is more than significant. Dr. Ireland has never hesitated to express his fervent loyalty to American ideals. He was the leader of the movement which was called "Americanism," and he is by no means ashamed of the fact. After the announcement of his designation to high honor, he declared himself in language as ardently "American" in spirit as ever. Just at the time another influential Roman Catholic was seeing President Wilson, and all the newspapers declared that peace had come from Rome. The Roman Church in America probably includes a majority of the Germans who reach the United States, and the leaders have been exceedingly dexterous in so emphasizing their "Americanism" as to give the impression that the balance was being carefully held as between English-speaking and German-speaking claims.

But there is also the Lutheran Church. Dr. Lindsay once made the somewhat subtle remark that the Lutheran Church in America flourished with exactly the same tolerated differences as in Germany. This is hardly correct. The Lutherans in America are numerous: they claim more "adherents" by far than the Protestant Episcopal Church, but it is exceedingly doubtful if the Lutherans have as many regular worshippers, and there can be no question as to the influence exercised by the two bodies. The "Episcopal" Church is a living force in American thought. The Lutheran is an extra-national enthusiasm; it is not, it cannot be, it never will presume to be, American in any shape or form. It has the defects, in American eyes, of fostering what we might call separated nationalism, and of hindering children from becoming true Americans.

No one could do a worse kindness to the "Episcopal" Church than to ask it to declare itself on the side of the Allies. The American Church cannot allow itself to be put into a position similar to that of the Lutheran body. The Methodist Episcopal Church (which is by no means ashamed of the fact that it is characteristically American) would become in that event the only real rival to the Roman Catholic Church in the expression of the nation's attitude. So if we look at it dispassionately we shall prefer that the sister Church in the United States shall be more sensitive and responsive to the political ideals of the nation whose spiritual ideals she represents than to the immediate political intentions of the nation from which she sprang.

There is a much more important reason. The "Protestant Episcopal Church" of America is the one Church which is linked with the Anglican Communion, and is outside the British Empire. She represents National-Catholic aspirations altogether apart from any Erastianism or quasi-political influence. It is true that the very Erastianism against which we struggle affected her early history very seriously, but that is an additional reason why we should be slow in expecting her to take sides in a European quarrel when the American nation punctiliously declares its neutrality. This is vital to the principle which lies behind our Catholicism. We must not have it thought that the Anglican ideal of Catholicism is bound up with England. We dare not criticize the political aspects of the Church of Rome and permit, at the same time, the National-Catholic ideal to be similarly tarnished.

We need have no doubt where the sympathies of our American brethren lie. We have had so many manifestations of that sympathy that we are certain of it. Thousands of American Churchmen are praying for the success of the Allies because they believe, as we believe, that the cause of the Allies is the cause of righteousness. Let us be grateful for their remembrance of our need in their prayers without asking them for any such corporate action as would make their Church less faithful to the Nation. No greater blow could be struck at the American Church than to let it be represented as a sort of English Lutheranism.—*London Church Times.*

BOARD OF MISSIONS "STANDS PAT"

(*Continued from page* 8)

four and four-tenths per cent. on the basis of the total amount passing through the treasury.

Speakers from the field presented conditions in China and also in Brazil. It being reported that the *Spirit of Missions* was now self-sustaining, the editorial and business management were by resolution commended for reaching that end.

The President expressed his conviction of the need for greater coöperation by the Board with the Bishops in the United States, and believed that there should be a domestic secretary on the staff who should be charged with securing and compilation of information and who should conduct the official correspondence with Bishops and others in the domestic field. After considerable discussion the President was asked to present the plan more in detail at the next meeting.

On motion of the Bishop of Wyoming, the following was adopted:

> *"Resolved:* That this Board of Missions appoint a committee to draft a resolution to memorialize His Imperial Majesty the Emperor of Germany to use his influence as a well known champion of Christianity with the Sultan of Turkey with a view to assuaging the ravages of religious persecution now inflicted by the Turks upon their Armenian subjects."

There were appointed as a committee to carry this resolution into effect the Bishops of Wyoming, New York, and Pennsylvania.

Second Synod of the Province of New England

Concord, N. H., October 30, 1915

THE second Synod of the Province of New England met in the parish house of St. Paul's Church, Concord, N. H., Tuesday, October 26th, and continued throughout Wednesday and part of Thursday. The Synod first met at luncheon as guests of Bishop Parker, Tuesday. This was followed by a meeting for organization, Bishop Lawrence presiding, with the Rev. Ernest J. Dennen of Boston as secretary and the Rev. Philip Schuyler of Maine as assistant secretary.

Choice was made of Bishop Perry of Rhode Island, the Rev. R. W. Plant of Gardiner, Maine, and Mr. Charles E. Mason of Boston, as members of the Board of Missions.

The Rev. Arthur R. Gray, D.D., educational secretary, spoke of the general missionary work of the Church, answering many questions and giving much data, among other things the fact that all but two of the New England dioceses met their apportionment and the two failed by a very small sum. Dr. Gray urged prompt remittance of missionary offerings after they have been systematically made. The Rev. A. M. Hilliker of Rhode Island for the commission on missions reported a large increase in the amount given to General Missions over previous years, and recommended that the Board of Missions be petitioned to change its method of apportionment so as to base its figures on a percentage of current expenses instead of gross receipts. This was later voted. The report further advocated the presence of diocesan boards of missions at the Synod, support of the Cambridge conference, mission classes for men, and a Province-wide missionary campaign of two weeks' teaching ending in a missionary canvass.

There was a very notable missionary meeting in the evening, the general topic being Country Mission Work in New England. Representatives of five of the dioceses spoke on methods of rural work in their respective fields. The Rev. C. J. Sniffen reported the progress of twelve years' work in Western Massachusetts. From no list of scattered people and no money twelve years ago there is now a list of 11,000 people in eighty-six towns, about 1,200 recorded baptisms, $60,000 worth of property and considerable funds, a boys' school, a settlement house, and nearly twenty volunteer workers who receive expenses only. Emphasis is placed on visits not on organizing mission stations. The whole work is well organized and complete records are kept by cards and books.

Missionary Meeting

The Rev. A. E. Scott told of the work in the Central Maine mission. His work covers an area equal to the whole of Western Massachusetts, sparsely settled. There are no preaching stations. The work is largely the giving of the Sacraments wherever there is opportunity. Spiritual vitality, not material fabric, is the aim. All offerings are divided equally between local needs and missions, the apportionment for missions being $72 last year and the offerings $467.

New Hampshire's rural work was pictured by the Rev. J. C. Flanders, who works in about forty towns in Southeastern New Hampshire, by means of a diocesan automobile. He has found 600 scattered Church people; is teaching fifty children here and there by correspondence, has in use six traveling libraries, sends out 3,000 periodicals during the year and tons of general reading matter. The personal visit and the Prayer Book Mr. Flanders finds his most effective agencies.

The Rev. M. Turner of Bennington, Vt., showed that the method in Vermont was to unite several diminished parishes or missions under one man equipped, if possible, with an automobile or motorcycle. The work also of seeking out and ministering to scattered Church people is done most effectively by the Rev. D. L. Sanford, diocesan missionary, who has under his care some 600 communicants scattered over a very wide area.

The Rev. Geo. B. Gilbert of Connecticut gave a most graphic account of work in rural Connecticut where oftentimes more than half of the population is foreign. His idea of effective work was to make each old parish or mission the centre of life for the surrounding country. "The Church is the headquarters for everything," he said. It is the Church's duty and opportunity to help all the people it can reach in every way possible.

Wednesday morning Holy Communion was celebrated in St. Paul's Church, Bishop Lawrence being the celebrant. After Morning Prayer Mr. Robert H. Gardiner of Maine read the report of the Commission on Christian Education, dealing among other things with recommendations to examining chaplains as to their methods of examination.

Wednesday Morning

The formal report was followed by speakers who dealt with various phases of the Church's educational work. The Rev. F. H. Sill, O.H.C., headmaster of Kent School, Connecticut, spoke of Religion in Boarding schools. He emphasized the opportunity in New England with its 2,000 boys in Church schools and 700 girls with property worth $5,000,000, and with as a rule a very good tone. Difficulties mentioned were lack of touch with home parish, lack of instruction, diverse opinions and uses, the Church's failure to provide a system of religious instruction except the Catechism, the difficult class to be dealt with, largely the wealthy. The purpose of religious education in the boarding school should be to make the boys' religion personal and to give it qualities which will endure.

The Rev. Stanley S. Kilbourne spoke of Religious Education in school and college. He spoke first of Church colleges and their duty to supply the seminaries with well-equipped students. He also spoke of the state universities and the Church's opportunity through chaplains and Church houses.

The Rev. Lester Bradner of the G. B. R. E. gave an illuminating address on the Standard Curriculum of the Board and what it is doing to produce material for a course which shall conform to that curriculum and adapt itself to each age and to the varied needs of each age. He said that the purpose now accepted was to make the child grow as he is meant to grow by his constitution, in religious instincts and ideals. It is not enough to impart valuable subject matter, a child must also be taught loyalty to the Church, devotional life, Christian activity in the parish and in the world. He also spoke of the Gary and Ettinger plans of religious training in connection with the public schools.

Bishop Lawrence showed what had been done thus far in regard to the Clergy Pension Fund. He stated that dioceses and missionary districts representing about four-fifths of the clergy of the Church have approved the Pension Fund. He acknowledged the serious problem which is represented by the accrued liabilities for which about $5,000,000 will have to be raised if the clergy of to-day are to enjoy the full benefits of the fund.

The report of the Commission on Social Service was presented, among other things asking for a paid executive secretary. The Synod did not feel that the time had come to take this action and later passed a resolution to appoint a committee of eleven, one from each diocese and one from each of the three Provincial Commissions, to give serious consideration to the whole question of what activities the Province should undertake and how the desired ends should be attained, particularly what paid executives should be used to further the varied works of the Province. This committee is to report to the next Synod.

Bishop Brewster made a plea to take social service seriously and to have faith and hope for betterment of conditions and not to acquiesce in bad conditions because of a fatalistic conviction that conditions cannot be changed.

Bishop Lawrence showed clearly that the various commissions of General Convention have accomplished little year after year because not supplied with funds, but that wherever there have been funds there has been publicity and progress; in illustration he instanced the Board of Missions, the General Board of Religious Education, the Commission on Faith and Order, and the Church Pension Fund Commission. He hoped that the Synod would not be satisfied with mere debate but would devise ways and means.

Bishop Hall spoke with hope of the increasing usefulness of the Provincial System and looked to see further powers conferred as in the election of Missionary Bishops for districts within a Province.

The Rev. Thomas Burgess of Maine reported for a committee of the Commission on Missions appointed to deal with the various races. The printed report dealt at length with the matter of foreigners in New England and showed a grasp of the subject and much hope for increased usefulness on the part of the Church in the matter. Among other recommendations adopted was one for the publication of a tract printed in various languages setting forth the position of the Church, also a bi-lingual edition of parts of the Prayer Book. The Bishops were urged to seek out men of various races as postulants for orders and to provide for their education. The Synod showed its approval of the work and plans of this committee by appropriating $500 for its work, the only appropriation made except small ones for the routine work of the Synod and its commissions.

Although the banquet given to the Synod by the Churchmen's club of the diocese was not in the nature of business yet it contributed much to the success of the Synod and furnished three excellent speeches. Hon. Robt. J. Peaslee, vice-president of the club, presided felicitously as toastmaster; the Rt. Rev. Geo. Y. Bliss, Bishop Coadjutor of Vermont, made a strong address on The Church as a Divine Society. He was followed by Professor William MacDonald of Brown University whose subject was The Layman in Church Work, and the last speaker was the Rev. Edward T. Sullivan, editor of the *Church Militant*, on The Parson and the Press. These speeches were strong, inspiring and practical and contributed much to the value of the Synod.

A Banquet

After Communion Thursday morning with Bishop Brewster as celebrant and after Morning Prayer, the Synod met to listen to reports and discussions on City Mission Work introduced by the Rev. E. J. Dennen, Archdeacon of Boston, who spoke on "The Why of

Thursday Morning

City Missions." He showed the city as the receiving station and also the distributing station where evil of all sorts is recruited. He mentioned the various elements of city mission work, among sailors, immigrants, the unfortunate, and those in hospitals. He was followed by Mr. Montgomery Goodwin, field secretary of the Massachusetts Anti-Saloon League, who spoke of the unfortunate and of the work that the Church Rescue Mission in Boston has done in their behalf, *e. g.*, by the serving of 378,000 meals in six months and by the clothing and caring for men and later influencing them for good.

The Rev. Albert Crabtree of Boston, who ministers to the Church's charges at the state's prison at Charlestown in addition to being in charge of a large work at the Church of the Redeemer, South Boston, spoke of reclaiming and serving the criminal. His work aroused the greatest enthusiasm, for its results were large and unquestioned.

The Rev. Mr. Lyon of Saugus, Mass., told of his work as hospital visitor in Boston and how it is related to parishes throughout New England.

The Rev. Kenneth R. Forbes of St. Mary's Church, East Boston, spoke of the Mission Church in City Life, bringing out the characteristics of the mission Church as an institutional Church touching the community at many points, as ministering to a particularly helpless element in the community, as carrying the Faith and Sacraments to all who need.

The last speaker was Mr. Stanton H. King, superintendent of the Sailor's Haven in Charlestown, who made a picturesque plea for interest in the sailors of many lands when they come to our shores.

Summary

The Synod was not one of many important enactments but it touched life in many points and showed its interest and purpose to help in many ways. Committees of Friendship were recommended in cities to help foreigners and keep them from being exploited, the executive committee of the Boston archdeaconry was instructed to act as a Bureau of Friendship in Boston until further arrangement may be made, expression of sympathy for the Armenians was voted, provision was made for more advance in work among foreigners, the matter of a pastoral letter, dealing with family prayers, Bible reading, public worship, and kindred subjects, was referred to the Bishops of the Province, the matter of executive work for the three commissions of the Province was referred to a strong committee, the work of the Brotherhood of St. Andrew was commended, the influence of the Synod was voted to be given to bringing sacraments and individual influence to people in rural districts rather than to attempts to organize Church work, a large increase of clerical and lay workers for rural work was urged, a Provincial campaign for missions was recommended and throughout the Synod there was a high tone and a spirit of cordiality. Beside the services in the Church intercessions were made at noon each day led by Bishop Hall. Those who took part or were present unofficially acknowledged that they felt a distinct impetus and a real helpfulness in the session of the Synod and in the informal conferences which supplemented it. After the close of the sessions the members of the Synod went to St. Paul's School for luncheon in the hall of the upper school as guests of Dr. Drury, rector of the school.

CONGREGATIONALISTS SPEAK IN NEW HAVEN CHURCHES

IN five of our churches in New Haven, Conn., on Sunday, October 24th, Congregational ministers spoke at the place of the sermon in the morning service. The churches were Trinity, St. Paul's, St. Thomas', St. John's, and St. James'. The "special occasion" for which these were licensed by the Bishop was that of the session of the Congregational National Council in the city at the same time.

At Trinity Church President Marion L. Burton, of Smith College, in a black robe, spoke from the pulpit. Professor Edward C. Moore, of Harvard, was the speaker at St. John's, while other distinguished Congregationalists spoke at the others. A morning paper spoke of "the unique feature of the preaching by notable delegates to the council from thirty-seven different pulpits at the morning services representing six denominations," including the Protestant Episcopal.

It is understood that the Bishop had refused a request that he would invite the ministers in attendance upon the Congregational council to occupy the pulpits of the Church, but had stated that where any rector desired to tender such an invitation he would construe this opportunity as a "special occasion" within the meaning of Canon 20 and would issue a license upon request.

At Christ Church the rector, the Rev. Wm. Osborn Baker, made protest from the pulpit against the introduction of these outside speakers at the time of the sermon.

Bishop Brewster having been invited to meet the commission of the Congregational council on Unity sent to the chairman, the Rev. Newman Smyth, D.D., the following letter:

"OCTOBER 23, 1915.

"REVEREND AND DEAR MR. SMYTH:

"As the necessity of going on Monday to a meeting in Concord, New Hampshire, preliminary to our New England Synod, prevents my accepting your courteous invitation to meet your committee on Unity, you ask me to write a letter. I myself should not have presumed to think I ought to occupy the time of your committee. At your request, however, I am glad to bear my testimony to a very earnest desire on the part of the Episcopal Church for the reunion of Christendom. That desire finds voice in our prayers, and prompted the movement for a World Conference on questions of Faith and Order.

"Sincerity requires that I refer to something which is perhaps not understood by all your brethren. Our ideal of that unity for which our Lord prayed, and we believe still prays, 'that they may all be one,' must embrace the entire Christian world, Catholic as well as Protestant. In our hopes and prayers for unity we cannot forget the great historic Churches of the East and of the Roman obedience. In this connection we realize, as I have before remarked to you, the importance of maintaining our heritage among the ancient, historic Churches, a heritage not to be forfeited but to be cherished as a sacred trust.

"None the less our invitation to the great Evangelical Communions to participate in the conference was sincere and earnest, 'in the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one.' It would, I trust, be granted that we, as well as our brethren of the Congregational Churches, cherish an ideal of liberty and of Christian democracy. From them we differ regarding certain things which we hold important, for example, ministerial priesthood, or, again, Confirmation, which is by us cherished as apostolic and valued as the layman's ordination to his share in the priesthood of the whole Body.

"The questions of faith and order which divide Christendom it is proposed to consider at the World Conference. As regards differences, the question now is: Shall we seek a unity based on an irreducible minimum or a unity that shall comprehend all the truths held and witnessed to by different parts of Christendom? The evil of outward separation might conceivably be overcome and yet something only superficial attained, a unity of extent but lacking content, a unity outward and visible with little or nothing to be united on.

"Let us seek a unity better than the union which attempts to ignore differences, or the uniformity which would suppress differences. Let us seek a unity not of compromise for the sake of peace but of comprehension for the sake of truth, a unity based upon that wholeness of truth which, with its larger synthesis, transcends contradictions and denials and includes each and every particular affirmation of the manifold and many-sided truth of God.

"Such an ideal of unity demands much patience of hope. It may be long before the time is ripe for programmes and schemes of agreement. More promising at present, in my opinion, is the method of conference between Christians of various names, not for the sake of controversy but in order to come to a better understanding of the things which their brethren hold to be of special value. By this I mean not mere talk but serious conferring together, with prayer. We can pray together long before we can think alike. From this method of mutual, prayerful conference may be expected result in the removal of misunderstanding and in more intelligent appreciation of each other's position. More and more I trust it shall be found that the things wherein we agree are more fundamental than those wherein we differ. Our differences, thus considered in charity and mutual respect as brethren, shall, we may hope, in God's good time somehow be overcome, or be taken up into the large unity of the whole truth, by the guidance and power of the Holy Spirit promised to Christ's people. In the great Epistle of unity we may find the compelling note, which shall be my own earnest prayer: 'Grace be with all them that love our Lord Jesus Christ in sincerity!'

"With assurances of high regard, I am

"Sincerely yours,

"C. B. BREWSTER.

"THE REV. DR. NEWMAN SMYTH,
54 Trumbull street, New Haven, Conn."

THE WILL OF the Lord be done! Use that godly prayer continually, and teach your children and family to say the same day and night. And not only say it with your tongues, but also with your heart and mind, and joyfully submit your will to God's will in very deed, knowing and believing assuredly that nothing shall come to you or any of yours, otherwise than it shall be His almighty and fatherly good will and pleasure, and for your eternal comfort and commodity. —*John Careless.*

HOW FRUITFUL are the seeming barren places of scripture: bad ploughmen which make balks of such ground.—*Fuller.*

The Church Needs Sunday School Teachers

By ELIZABETH CASEY BISPHAM

Superintendent of the Primary Department, St. Philip's Church, Philadelphia

THE most important evangelical work to-day in the Church is teaching in the Sunday school. What the Church needs is educated brains, trained faculties, pure bodies, and clean hearts in men as well as in women, in order to place them there as teachers. Teaching in a Sunday school is most difficult and seldom appreciated. The responsibility—well, I have not words adequate to describe that. Every child is born with the germ of religion in him. Like many other germs the most natural place for this germ to be developed is the home. Is it? I ask you. Far too often it is sorely neglected, and the first steps of cultivation are thrust upon the Sunday school teacher. Can a more responsible position be given to any individual? Some strange little child is placed before you, and you are told to develop that religious germ, create in that tiny human soul a knowledge of God and an interest in Him, to be followed by love and reverence. You visit that child's home and find non-church-going parents who are engrossed with self and the world. The religious education of their child is furthest from their mind.

You hear all about you that "This is a non-church-going age." You realize it as you leave that home, and yet you feel that within your grasp is that little human soul, and it is for you to develop or stunt that religious germ.

The clergy of to-day can give you very little assistance, for they are too busy studying from Monday morning to Saturday night in order to be able to disentangle the minds of the highly educated, the agnostics, the free-thinkers, and those who change from one faith to another (for this or that reason). So that baby soul must ripen under the rays of the Sunday school teacher; character stones must be laid, God must be made a reality, morals and right living must be taught, and the faith of their Church firmly grounded in their hearts and minds.

From Maine to California the cry of the Church is "We need teachers in our Sunday schools," and in every church in every large city you will find young men and women graduated from some one of our large universities. Where are these young people, fresh from college, their minds stimulated with learning and every faculty trained? Do you find them teaching in their Church Sunday school? Alas! only a few, and still the churches cry, "We need more teachers in our Sunday school." Young men and women, there is a class of boys and girls waiting for you, a class just entering the adolescence age (from 13 to 18), and with your experience and trained faculties you should help them. Young man, God gave you your brain, and through the prosperity of your parents, or your own ingenuity, you are now a college graduate. Can't you give back to God, through service, what He has given you? You who have gone through high school and college and now stand before the world a pure and clean man in body and soul, are you not willing to help those boys who so sorely need your sympathy and guidance? Remember, those boys are at a critical age. Their physical nature is changing, school teachers are driving them on, environments and companions are making mysteries of, or teaching in a wrong way, the divine laws of life. You who have passed through the turbulent sea, are you not willing to help them? At this critical age teach them love of country, honor to women, and service to the Church. Instead of entertaining your class by taking them to a ball game and such like, spend an afternoon at the Navy Yard going through the battleships, and watching the maneuvers of the blue jackets and marines. Visit an army post and watch the artillery, infantry, or cavalry drills. Stir up in their hearts a love of country, and a reverence for the stars and stripes, so that if a call for volunteers should ever come they would gladly offer their services, and die if need be. Remind them that the Church and their country go hand in hand.

Take your class to the penitentiary and the house of correction, interest a friend (who is an interne in some hospital), in your class so that they may visit his hospital and he can show them through, pointing out the medical and surgical cases which are the result of evil living. Last but not least, visit a state institution, orphanage, or home for feeble minded children. Then spend an evening, with your class, in the home of some married chum of yours, where the man and woman are held together by the bonds of companionship and pure love; splendid specimens of manhood and womanhood, and their children, bright and healthy, living already in the love of God.

Gather your class about you as you leave that home and ask them two questions: 1st, Are not purity and right living worth while?—and 2nd, God, who made woman as well as man, could He possibly have made two codes of morals, one for man and one for woman?

During the adolescence age the brain is over-strained, the physical life developing, and discouragement the result, especially when these high ideals are taught. The spiritual awaking then comes; and now is the time, young man. This is *your* greatest opportunity. Quietly but firmly help your boy with your own experiences. Remind him that with the Bible as his compass and Christ his pilot, he can weather any of Life's storms, and pass safely through the most hazardous of Life's harbors. Prepare him for Confirmation by making a spiritual niche for the indwelling of the Holy Spirit, and impress upon him his Church responsibilities, and his duty to his neighbor. With these ideals, the Church back of him, the Holy Spirit dwelling within him, he is so enshrined in God's armor that he can go through college and steer through Life's treacherous seas pure in body and soul, ready and anxious to push on God's kingdom here on earth as it is in heaven.

Young woman, the same may be said of you. Why are you not teaching in your parish Sunday school? A class of girls from 13 to 18 is waiting for you. Why aren't you, with your trained faculties, purity of heart and soul, member or communicant of some church, doing your duty to them; sympathizing with them, placing high ideals before them, constantly holding up before them that they are future wives and—more beautiful still—future mothers? The spirit of maternity is born in every girl; it shows itself at a very tender age. Now during this adolescence age, when the physical life is changing, consciousness of self is *most* conspicuous. Think and realize, you college girl, how you felt and thought, and how now you can develop this wonderful instinct, making them feel that a faithful wife and devoted Christian mother is the highest sphere that a woman can attain. Teach them that the downfall of young men comes too frequently through young girls. They do not regard their bodies as "Temples of God"; they are immodest in their dress; vulgar in their dance; allowing all sorts of familiarities from boys, and harsh in their speech. All this lessens the standard of womanhood. Teach them that as they are pure in body and soul, so they must demand the same from the boys. There is only one code of morals, same for man as for woman. What they are themselves, they should demand in man.

A home without a Christian mother is like a ship without a rudder. You must ground them thoroughly in the doctrines of the Church; so that when they are fully grown they will realize their responsibility, and offer their services in whatever way they are best suited.

One of the most serious assertions made to-day is "That religion has no intricate and necessary connection with intellectual life." If that is the case—"but I deny it"—and religion is not needed with higher education and intellectuality, is it not more important than ever before, that you young men and women graduates in the higher learning should come and help us in the Sunday school? So that when our boys and girls enter college, if they are not instructed in religion there, or do not find it anywhere, they will be so full of the Holy Spirit and of love of God and so well instructed in the faith of their Church, with no desire to change; their ideals so pure and high, that by their acts, their poise of manner and right living, they are a lesson to others, carrying with them, in the class room and out, the spirit of the Almighty.

THOSE WHO hunger and thirst after righteousness not only shall *have* the thing which they long for, but shall also be perfectly *satisfied* with it. It shall come up to, and even go far beyond, their largest wishes. "They shall be *filled*." They shall find the joys of heaven to be full and satisfying. They have chosen God for their portion, and they shall find Him to be their exceeding great reward. They shall then feel that perfect holiness is perfect happiness. When they "awake up after God's likeness, they shall be satisfied with it." —*Cooper.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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SOCIAL SERVICE COMMISSION OF PENNSYLVANIA

DURING the past year the Social Service Commission of the diocese of Pennsylvania has been doing constructive work along several lines.

Two of these fields of work were concerned with legislation. Owing to the fact that during last winter there was much unemployment in the city of Philadelphia and elsewhere in the state, a subcommittee was appointed to advocate the adoption of two bills dealing with this subject. One of the measures provided that all private employment agencies should be put under the supervision of the commissioner of labor and industry, a much needed regulation being thereby established and possibilities of fraudulent treatment of the unemployed avoided. The other bill established under the department of labor and industry a bureau of employment which will undertake the solving of the question of unemployment. It also provides for careful investigation of the whole question and is expected to result in recommendations and in further administrative or legislative action. This bureau, now established, is met by the unique situation that at the present time there are more positions open than there are men to fill them.

The other work of legislative character was concerned with the housing situation in Philadelphia.

In 1913 the Philadelphia Housing Commission, a voluntary organization, succeeded in securing the passage of a housing act which was prepared by experts and able lawyers and represented a great advance in this subject. Appropriations to carry this measure into effect were, however, held up by the councils of the city for various and discreditable reasons; and the law itself was therefore never given a trial.

In the spring of 1915 those interested in securing its repeal had another and iniquitous measure prepared which, when introduced into the legislature, became known as the Gransback bill. This bill possessed so many and vital defects that instant opposition was aroused among all parties interested in the furtherance of better housing conditions. A subcommittee was appointed to work in agreement with the Housing Commission and fifty other organizations in protesting.

This committee addressed a letter to all the senators and representatives of the state legislature pointing out the defects of the proposed bill and disapproving of the repeal of the Act of 1913. Believing further that the voice of the clergy should also be raised, it addressed a letter to each rector in the diocese asking him to write to the governor on the subject. Finally a careful letter was sent by the Commission to the governor, requesting him to veto the measure.

As is now well known the governor did veto the bill, but requested that a compromise measure be drafted. After many vicissitudes this was done and the compromise became a statute. Further developments are still to be awaited.

The Social Service Commission, however, in the name of common decency, protests against this whole spectacle of political intrigue. In fact many years may now elapse before the city again obtains a statute which, if put into effect, would go far to remove conditions that are an offence to the community.

LOUISVILLE'S LIBRARIES FOR COLORED PEOPLE

Two of the eight branches of the Louisville free public library system are exclusively for colored readers. The site for the first of these, the Western Colored, was paid for out of city funds and the building erected, including site, furniture, books, etc., cost $40,759. Later the second branch was erected. This is on a splendid site which cost $5,000. One thousand dollars of this amount was subscribed by colored citizens. This building, together with its furniture, books, site, etc., cost $27,735. Of the Carnegie money available, $30,935.33 was used for the Western Colored and $19,895.33 for the Eastern Colored Branch.

The Eastern Colored Branch Library, though not costing as much as the Western Colored, is one of the best adapted buildings for library and social centre uses in the country. The building has a library room to accommodate 10,000 volumes, and an auditorium to seat 350 people. It has three large class rooms with a play room in the basement for use in winter, and has a playground in the rear and an experimental garden in the "L" of the building.

The colored libraries have colored assistants, but, as other branches of the city, are under the direction of the chief librarian.

The decision of the board to have separate libraries for colored people has in the judgment of the librarian proved to be a wise one, as agreed by both colored and white citizens. These libraries are used by colored teachers, ministers, and pupils of the schools and colleges. They have been real uplifts and the negroes feel a sense of proprietorship.

The work with the colored schools is conducted through these branches precisely as the work with the white schools is conducted through the main library.

The reference and other books in the colored libraries are very similar to those at the other branch libraries, except at the Western Colored Branch. Here there is a more extensive collection of reference books. In addition, there are placed in the colored branches books and periodicals by colored writers and publishers.

There is a training class at the western branch covering the same period as the class at the main library, preparing assistants for library work. In addition to those in Louisville, six women from other cities have taken this course preparing to take charge of colored work in their home cities.

FATIGUE AND EFFICIENCY

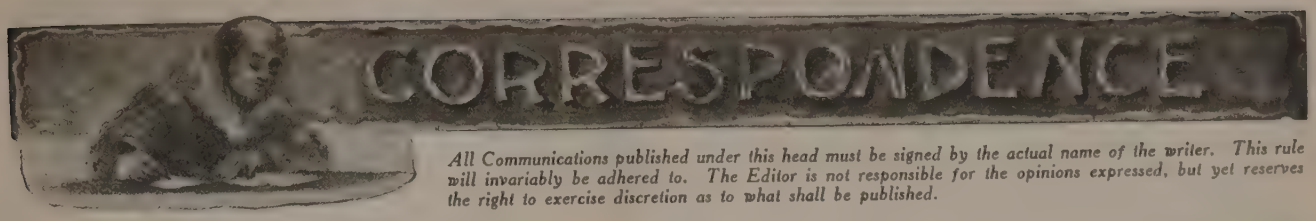
Fatigue is the state of being tired. Rest is its only cure. One set of muscles strained by constant use may affect other muscles. When this happens, we say we are fatigued. When the body is tired, the brain becomes tired, and for those whose work is not muscular, but mental, the opposite is true; the body feels tired when the brain is overworked. This is the advice which the Metropolitan Life Insurance Company is sending broadcast. An experiment showed that a man who had thoroughly tired the muscle of only one finger was not able to use his brain to teach a class until he had rested. We must rid the body of the results of fatigue and overstrain if we are to remain good workers and to live long. The remedy is rest.

Fresh air and good food restore and refresh tired bodies. It is not resting to force oneself to take a five-mile walk or violent exercise when the body feels unable to do it. Hearken to the warnings of the body. The constantly tired person is the more apt to be overcome, exhausted, and completely weakened by illness and require a longer time for recovery. To avoid undue fatigue is to preserve health.

"WHERE WILL THEY GO?"

"When the shorter workday comes for the kids, and their labor is finished, where will they go?" asks the Playgrounds Association of Philadelphia. "A good many are not even strong enough to work. They have already been left behind in the race; bunches of them will go to alleys and other black places when work is over. Shall we open to the kids the golden gate that leads to sunshine, fresh air, and supervised play?"

CHIEF JUSTICE W. S. FLY of the Fourth Court of Civic Appeals, San Antonio, Texas, in rendering an opinion affirming the judgment of the lower court in granting a writ of injunction against the operation of disorderly houses, the result of the agitation brought against such houses by the Law Enforcement League, declared: "Each citizen of Texas is clothed with the authority to invoke the aid of a court to restrain and prevent the keeping of houses for the breeding of crime and dissemination of disease and immorality."



All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE PANAMA CONGRESS

To the Editor of The Living Church:

IN your issue of October 16th, Dr. McKim seems to have lost completely the basal ideas of the term "Protestant," which I have all along supposed to mean "Catholic." The original Protestants of Germany, England, and Scotland were those who fought and bled for the "Catholic Faith," and the more they "protested," the more "Catholic" they really were! The Anglican Church in America is the only *non-Roman* body bearing the legal title of "Protestant," excepting the young "Protestant Methodist" body, which latter organization is too unsophisticated to comprehend the Catholic meaning of "Protestant." Historically and logically, only a Catholic can be a true Protestant. It is only the modern and sectarian use of the term "Protestant" that makes it so often mean *"anti-Catholic."* The present King and government of England have very recently decreed that the Church of England is the Catholic Church of that land, and have forbidden the exclusive use of "Catholic Church" by the Romish mission. Yet the King is the best Protestant sovereign of England in three hundred years!

If the reverend doctor would spend his energies upon the exaltation of the Catholic faith rather than upon the unwise exploitation of that most misunderstood and corrupted term of "Protestant," he would be doing a far greater work than he is to-day in the cause of Christian unity.

Dr. McKim's continued misapplication of ecclesiastical terms lies at the basis of all his words relating to the Panama Congress. I was given to understand by the dear old Bishop who ordained me (Bishop Knickerbacker) that I became at his hands a "priest of the Holy Catholic Church," and my papers so read very clearly! Have I been deceived? Am I a "Catholic priest," or a "Protestant preacher"? Which?

This question lies at the very door of the Panama Congress. As for "the spirit and genius of our Prayer Book being a spirit of fraternal affection and sympathy with the great Protestant Churches, I might add that Spurgeon once said it "reeks with Romanism," and therefore he says, "Do not blame the High Church clergy" for following its precepts! So there appears to be much suspicion among sectarians toward the Prayer Book. Most of them find in it not merely "Catholicism," but "Romanism" besides!

As to the doctor's criticism, "What has this so-called Catholic party ever done for the cause of missions?" we can prove easily that not until since the Catholic revival did our Church ever become a missionary Church, excepting in ancient times, in the Catholic by-gone ages! Only two struggling "societies" were existing before this—the Church herself was dead! My point, Mr. Editor, may at first appear to be irrelevant to the issue—*i.e.*, the Panama Missionary Congress, but I am sure that Dr. McKim's whole argument over the said Congress centres wholly in the conception of the Anglican Church—that strange confusion over two synonymous terms, "Protestant" and "Catholic"! Drop the former, and confusion ceases! The Roman Church can never be *reformed* by any efforts of either Catholics or Protestants, and the "Panama Congress" will be abortive, like every other effort. Take the advice of the far better Edinburgh Congresses and carry the Gospel to the "fanatical anti-papalists," if I have the words exactly correct.

San Diego, Calif., October 22, 1915. ALFRED K. GLOVER.

To the Editor of The Living Church:

I HAVE watched the rising tide of discussion concerning the Panama Congress and wish to add my protest to the many.

Arguments to the effect that the Roman Church has been invited are true, but palpably insincere, in that they do not confess that the whole affair is distasteful to the Roman Church.

In point of fact Roman Catholicism, particularly that brand which prevails among the Latin peoples, is frankly regarded by many Protestants as merely another form of heathenism from which the people are to be freed.

If your learned correspondents deny this, I will urge them to query the average Protestant enthusiast about conditions in such lands. You will then get a first-hand picture of the situation as he knows it from the clergy of his own communion.

Now it is not Christian charity for people who entertain such inward thoughts of another to claim that they are free and open minded. Their dislike for the Roman system of religion is too deep for them to be open minded and, with such a prejudice, they had better keep out of Roman Catholic countries with such meetings.

There is an unrealized capacity for belief in the fairness and moderateness of our own view in all men. That belief is strongly to the fore right now. It is apparent that that belief is the basis of action of those who intend to hold this congress.

If we may judge by the recent communication of the Rev. Randolph H. McKim, his purpose is to lock the doors and carry the whole train-load through to their terminal regardless of the fact that many of us would rather get off at nearer stops, and the further fact that no such destination as they have selected was contemplated when the train started.

I, for one, sincerely trust that the Board of Missions will withdraw from participation in view of the lack of unanimity already evidenced and the manifest certainty that the congress will be distasteful to the Panamanians, and probably, to other South Americans.

Yours very truly,

Chicago, October 25, 1915. JOS. G. HUBBELL.

To the Editor of The Living Church:

IF any one desires to know what is the real attitude of "missions" to South America, let him read the last chapter of a little book on Protestant missions to South America, published under the auspices of the Student Volunteer Movement.

There it is definitely stated that Roman Catholics are to be "evangelized," the evils of "priestcraft" are spoken of, and it is shown how the protestantizing of South America would react upon Catholic countries in Europe which have hitherto shown small enthusiasm for the doctrines of Geneva.

Of course there are many in our communion who sympathize heartily with such propaganda. Perhaps the time is as ripe now as it ever will be to make the test as to where we stand officially. At any rate, one only has to read the book which I have mentioned in order to see that it is impossible to defend Protestant missions to South America on the ground that they confine their efforts to gleaning what has been passed over by the true Church of the land. Those who are steering Protestant efforts there have no intention of merely gleaning. FRANK DAMROSCH, JR.

New York City, October 25, 1915.

To the Editor of The Living Church:

BISHOP WILLIAMS' communication to THE LIVING CHURCH on "The Panama Congress and the Real Situation," appearing in your journal of October 23rd, seems to me to be unanswerable. To put in brief what seems to me its point, this seems to be the thought: "Let the Church mind her own business."

The Board of Missions has enough business to attend to in securing and distributing the Church's offerings and appropriations to the various missions of the Protestant Episcopal Church. Who is to finance the traveling expenses of the delegates to this congress if the Board sends some of its members? And, if they attend, will they not have to help foot the bill for all the expenses that may be incurred? The number of objects for which the contributions of Churchmen are asked in these days is most bewildering and distressing to the average giver, and makes life so complex that he is often tempted to give up trying to solve the problem of his duty. With the late Admiral Mahan, I think it is distinctly deplorable that the Church *"qua* Church" should enter into the many modern schemes of costly exploitation of questions that concern rather good citizenship and intelligent Churchmen, like the matter of social service, a World Conference on Faith and Order, and others too numerous to mention, where vast sums have to be spent for hall hire, traveling, entertainment, and the publication of the literature created by the discussions.

Surely, our own business, *"qua* Church" needs all the attention that we can give without adding to it all these extraneous and, I think, uncalled-for meetings and conferences and congresses that only succeed in making confusion worse confounded and help create the deficit in the Church's treasury which there has been lately such a strenuous effort to make up. ROBERT WEEKS.

Riverhead, L. I., October 25, 1915.

THE WAR AND THE CHURCH

To the Editor of The Living Church:

IT is safe to say that the men and women who preach the doctrine of Mr. Manz, as set forth in his letter in your paper on the 16th of October last, are the best promoters of war, inasmuch as they encourage people to believe that all war is wrong and thus invite their

deluded followers to leave themselves a ready prey for the lawless. There is such a thing as "sanctified common sense," and that faculty is sufficient to enable all who choose to exercise it to perceive that Mr. Manz's doctrine, if carried to its legitimate conclusion, means the triumph of Evil in the world. The fate of Carthage is a warning of what follows the acceptance of Mr. Manz's doctrine. Mr. Manz dwells on one aspect of Christian doctrine but neglects altogether another equally important, and that is, "Be not overcome of evil, but overcome evil with good." Now, if Evil is armed with a bludgeon, Good must also arm itself with a bludgeon or Evil will overcome Good. This is the enlightened judgment of all Christian nations. If the individual robber makes war on society, society does not lay down its arms but forthwith makes war on the robber and seizes him and puts him in gaol and, in due time, tries him and sentences him to loss of liberty, or even death, if his crime deserves it. This is the universal judgment of Christian nations, and it applies equally to a nation which has taken up the role of a robber nation. If the evil deeds of such a nation are to be overcome by Good, then Good must arm itself. It must risk its life, its property, its happiness, and all that it holds dear if need be, otherwise Good will be overcome by Evil.

At the beginning of this war, England was counselled by some recreant knave to stand aside and take no part in the fray, but suffer Belgium and France to be devastated and the latter deprived of her colonies. That would have been allowing Good to be overcome by Evil. I thank God she took no such ignoble view of her duty. She stands "thrice armed" to-day, for her quarrel is just, and as one great poet says, "He is but naked, though locked up in steel, whose conscience with injustice is corrupted."

To stand aside and allow the belligerents to tear themselves to pieces and fill your pockets with dollars at their expense is "good business," but to a nation which has a soul above dollars such an attitude can afford no real or lasting satisfaction; and I am thankful from the bottom of my heart that the British Empire refused to listen to such advice.

There is another law which Mr. Manz wholly forgets, and that is the duty of sacrifice. The redemption of mankind was accomplished by a supreme sacrifice, and true Christian men, on their part, must be prepared if need be to sacrifice all temporal things that they hold dear in order that Good may overcome Evil in this world.

According to Mr. Manz, the way to overcome Evil is to submit to it, and offer it no resistance. Christianity, properly understood, involves no such absurdity.

Great Britain's attitude in this controversy has been throughout in favor of justice and righteousness. She said to Austria, "Let your accusation against Serbia be investigated by an impartial tribunal, and if it is found to be just, we will see that reparation is made. It is unfair that you should yourself be accuser, judge, and executioner." Germany, as Maximilian Harden frankly admits, "willed the war," and successfully thwarted all efforts in favor of justice and fair play.

GEO. S. HOLMESTEAD.

Toronto, October 25, 1915.

INCOMPLETE ORGANIZATION

To the Editor of The Living Church:

THE Church is rejoicing at the completion of the Emergency Fund. These spasmodic appeals meet temporary emergencies but do they pave the way to permanent results? These special efforts give rise to many questions, one especially: Are we as a Church organized to bring home to every soul, not merely by exhortation but by business practices, the full sense of responsibility of belonging to Christ's kingdom? Many who have worked for years in the domestic mission fields of the Church, and perhaps the same applies to the fringes of our dioceses, know that over-nursing has spoiled many of the communicants. Thousands of communicants are scattered about under no form of financial system or active relation to any parish or mission. It is very trying to see virgin soil cultivated and held by various bodies in places where the Church had the first opportunity, and the question presses home, Are we really organized to successfully conduct an evangelistic propaganda for the extension of Christ's kingdom? We take for granted the need of the spiritual witness, but the presentation of the message must be accompanied with the financial backing. It is a well known fact that much of the success of the smaller parishes and missions is dependent upon the business acumen and ability of the rector or missionary. All priests are not successful organizers or good business men. In many cases the career of earnest priests and deacons is checked by inability or feeling of dependence to bring their people to meet their duty in giving to God His portion. We are lacking in our general organization to provide for an influence to come in from outside and press home with authority the sense of obligation. Communicants and adherents in missions of the same means and standing as those in organized parishes do not contribute one half and in many instances not one third as much for the support of the work. The writer has watched this for years and sees it in the missions of the county surrounding the parish. The moment pressure is brought to bear by an outsider the difference is at once noticeable.

The Bishops cannot make a canvass of the mission and secure pledges and enter fully into all the details of financial conditions. It is expecting even too much from them to know of or understand the underlying intricacies of many of the problems in missions and parishes, let alone fathom the characteristics of the people, and too frequently the ears of the Bishops are secured by the least desirable people in the field to the destruction of the work. How are other bodies meeting this? For the sake of illustration take the Methodist body. They have their system of presiding elders or district superintendents, exercising jurisdiction over a limited field. The presiding elder visits every congregation at least quarterly, enters fully into the financial conditions, and if words of admonition are to be said he says them, which one dependent on the congregation could not say. The presiding elders watch for strategic opportunities and men with authority enter in and canvass the neighborhood for funds to erect church buildings. And so the Methodists take the ground from under our noses and cultivate it. The Church is suffering from too long range supervision, and especially in developing local resources. All ecclesiastical authority is too far away to accomplish good results. There are intermediate agencies which have not been made practical or used practically. In the mother Church of England the archidiaconal system and the rural decanal system are a force. It has become quite a joke now with us, What is an Archdeacon? One who performs archidiaconal functions. And what are archidiaconal functions? I don't know. Why not make these systems practical and feel the touch of authority and organized effort from top to bottom? Entrusted with the deposit of the faith we must not only hold our ground but seize new opportunities. This city of Miami has had a phenomenal growth from 6,000 to 20,000 in six years and yet only fifteen church families have appeared, showing that the population has been drawn from portions of the country where the Church is almost unknown. And none have been overlooked for three house to house canvasses have been made in that period. One cannot help feeling that there are several weak points in our methods of administration which need attention. I can boldly say that there are mission districts to-day, sponging on the charity and alms of the Church, which should be dioceses. Of course all this means a return to the simplicity of the apostolic episcopate, that of an overseer over other seers. The monarchial conception of the episcopate will not win the United States to Christ and His Church. The children of the business world are in organization wiser than the children of the Church, and would laugh at the mode of our administration. The genius of this nation is organization and some of this genius spiritualized should be infused into the administrative life of the Church.

JAMES COPE,
Rector Trinity Parish.

Miami, Fla.

THE CLERGYMAN'S MUTUAL INSURANCE LEAGUE

To the Editor of The Living Church:

I SOMETIMES think that we clergy are a queer lot. We are more or less personally and professionally sympathetic, and yet with many of us, for no particular reason except neglect—putting off—we "leave undone the things we ought to have done," and meant to do. I am led to say this from reading the annual report of the Clergymen's Mutual Insurance League just received. We all know how hard it is for the large majority of our brethren to make both ends meet when all are alive and well; but when sickness and death comes, how crushingly it adds to their advent to feel our impotency in the face of the inevitable added expenses. There are hundreds of our clergy who, when a case of this kind is presented to them personally are glad and eager to respond and give two dollars to help lighten the burden of "the fatherless children and widows," and thereby, incidentally, lay up for themselves a little treasure in heaven, though that in this connection is a poor thing to say. But why, because the call is impersonal should we not heed its cry all the more? We all know and acknowledge its truth. "Who seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him"? We see, and pass by on the other side, not because we are insensible to the sorrow, nor unsympathetic, but simply because we don't do at once what we mean to do. There are hundreds of us in this impersonal class. What we all need is a good, spiritual cathartic. There is where the C. M. I. L. comes in most sympathizingly and self-respectingly and substantially. And thus it has come with its two-dollar tonic into the lives of its members to the amount of nearly half a million dollars since it was organized in 1869, and it is continually repeating its visits of mercy whenever a brother is called away. Picture to yourself the bereaved widow, with her children, sitting in her desolated home, and looking forward tremblingly into the future: all seems so dark and unpitying and hopeless. Then comes the C. M. I. L. postman and drops into that despondent one's lap a cheque for twice as many dollars as there are members of the League, and once again the heavens smile and earthy prospects look less wearisome. Are you, my brother, one of these who have lifted this burden from the widow's heart? If not, why not? Can you make a better investment for an occasional two dollars? I have been a member for more than forty years, and if there is any one thing that I look back upon with thankfulness and satisfaction it is that I have been able to answer these two dollar calls. There is another aspect to this subject, and it finds its expression in the old proverb, "Providence helps those who help themselves." Many a

clergyman who could not easily pay a two-dollar call when made unexpectedly could do so without self-denial or trouble if he would have a mite box on his desk and drop in it two cents a day, but *he must do it every day* in order to make it a success. If he puts it off for a week or a month it will share the fate of the two-dollar call. Two cents a day will more than meet the average death rate of our present membership for the past five years.

We ought to have five hundred members in a month's time. Think what a thousand dollars in cash would be to your family if you should die. If a thing is worth doing at all it is worth doing now. The secretary-treasurer is the Rev. Edwin B. Rice, 212 North Fulton avenue, Mount Vernon, New York.

WM. WELLES HOLLEY.

Hackensack, N. J., October 20, 1915.

WAR PRAYERS AND THE CHURCH

To the Editor of The Living Church:

COMING direct from a foreign community in China, where the great War is a living part of our daily life, I have been struck as with a chill at the way in which it seems to be ignored in the life of the Church at home so far as public worship goes.

Since we landed in San Francisco, on August 17th, till we reached Boston, a week ago, though I have attended many services, week-days and Sundays, only three times have I heard prayers offered for the nations at war or for the advent of peace. Once I heard an anthem at evensong that embodied such a prayer.

No doubt I have been unfortunate. I know that several of the Bishops through whose dioceses I passed have put forth such prayers; and in one parish, at least, in this city of Boston I find a daily prayer is offered, at the daily Eucharist, for help, mercy and peace, for the nations at war; but isn't it rather strange that while the newspapers are full of war talk, and the awful subject crops up constantly in conversation, and thrusts itself even on home-staying Americans in the letters of friends, yet the public worship should go on in so many congregations in its solemn, quiet, conventional way just as if no guns were booming, and nobody suffering and dying, and no great issues trembling in the balance?

Boston, October 12, 1915. L. B. RIDGELY.

THE NEED OF POWER IN AMERICAN PREACHING

To the Editor of The Living Church:

THIS subject is discussed in the essay introductory to the University of Chicago *Sermons* recently published. Obviously the writer presents a narrow conception of power, for he differentiates it from intelligence, lucidity, and forcefulness!

He defines it as consisting of two things, a religious conviction and its adequate presentation. Has he not plainly omitted the most important element—Truth? Will a religious conviction however powerfully presented have any influence upon a congregation who know (or believe) it to be false? Can any preaching be permanently effective that is not according to truth? Has not the failure of the pulpit in the past admittedly been due to the fact that its preaching has not been true to the discoveries of science on the one hand, and to the needs of men on the other?

The great practical truth for the Church to teach is the law of Brotherly Love; not the abstract principle alone, but the concrete programme of conduct conformable thereto—as it is progressively known and necessity requires. It seems to stand clearly to reason that the more thoroughly the pulpit preaches the programme of Brotherhood — intelligently, lucidly, and forcefully — the greater power for good it will be in the world. C. C. KEMP.

OBSERVANCE OF HOLY DAYS

To the Editor of The Living Church:

THE general custom of the Church seems to have relegated the choral service to Sundays and the greater festivals. Why should not all of the important feasts of the year be observed in a reverent and dignified manner, with choir and all the beauty of ceremony in use in the parish?

Such is the custom in this parish. On Michaelmas just passed, choir and acolytes were in their places, and the service was one of great beauty. The hour was 7:15 A. M. The service was over before 8 o'clock. The attendance was three times that of the early service of this festival last year. So at All Saints-tide, Purification, Annunciation, etc., reverent emphasis is given to the day, and this very emphasis, together with the dignity of the service, is an attractive power to the people. IRVING SPENCER.

Oakland, Calif.

RITUAL OF THE MARRIAGE SERVICE

To the Editor of The Living Church:

WHY is it that so many of the clergy introduce the fancy little piece of ritual of "passing round" the ring before it is put on the bride's finger? While our present rubric seems to imply that this should be done, a glance at its history shows at once that such could not have been the intent.

The rubric in Edward the Sixth's first Prayer Book says: "the manne shall geue unto the womanne a ring, and other tokens of spousage, as gold or silver, laying the same upon the boke. And the priest taking the ring shall deliuer it unto the man etc."

The Second Prayer Book says, "the man shal geue unto the woman a ryng, laying the same upon the boke, with the accustomed duty to the priest and clerke. And the priest taking the ring etc."

Queen Elizabeth's Prayer Book is the same, except for a little more refreshing variety in spelling, and the present rubric in the English Prayer Book is just the same, minus the latter attractiveness. In all cases the ring goes from the man to the priest, who gives it back to the man to put on the fourth finger of the woman's left hand. What the priest is to do with the "tokens of spousage," or "accustomed duty" is left to the imagination, or—more recently, I believe—to his wife. Sincerely,

Douglas, Wyo., October 19, 1915. E. DRAY.

MARRIAGE LAWS

To the Editor of The Living Church:

WE are forbidden by law to perform the marriage of a divorced person, with the exception of the innocent party in the case of adultery. Many of our communicants know about this law, and go elsewhere and get married. After they get married they continue in communion with the Church, and partake of the Lord's Supper regularly. Other people outside of the Church attend our services, and in time are interested enough and believe that they ought to be confirmed, but some of them are divorced persons who have re-married. The clergy of the Church have the authority to refuse to perform the marriage ceremony for divorced persons, but there is no specific law whereby a clergyman can repel from the Holy Eucharist any who have remarried, or refuse to present them for Confirmation. There may be some laws which bear indirectly on this question, but we need a law to tell us plainly what we may and what we may not do in such circumstances. I believe this a subject worthy of consideration at the next General Convention to meet about a year from now. Yours, GEORGE E. WHARTON.

Scranton, Pa.

WORK IN NEWFOUNDLAND

To the Editor of The Living Church:

PLEASE allow me to tender my sincere thanks to the kind friends who seeing my appeal in your issue of July 17th so magnificently responded. The motor boat is now fully paid for and belongs to the mission. I have been enabled to "do" my mission during the past summer with much better regularity and far less fatigue. Many thanks, good people. May God bless and doubly reward you.

The Rev. G. P. Symons of Glendale, Ohio, has also answered my appeal in regard to the churches and I have received from him several windows, two bells, and paint. And he has offered to supply some altar linen, of which we stand in great need. Through him we are to receive an organ. All these gifts are most timely, and are deeply appreciated by us. Our humble thanks, dear brother.

I am anticipating a visit to the United States in January and shall be glad to meet anyone interested in our small part of the great world. Mail sent in care of THE LIVING CHURCH, Milwaukee, Wis., will be held for me.

Thanking you, Mr. Editor, for allowing me the use of your columns, N. G. VIVIAN,

St. Anthony, Newfoundland, October 7th. *Mission Priest.*

ALL GLADNESS has something to do with our efficiency; for it is the prerogative of man that his force comes from his mind, and not from his body. The old song about a sad heart tiring in a mile is as true in regard to the Gospel, and the works of Christian people, as in any other case. If we have hearts full of light, and souls at rest in Christ, and the wealth and blessedness of a tranquil gladness lying there, and filling our being, work will be easy, endurance will be easy, sorrow will be bearable, trials will not be so very hard: and above all temptations we shall be lifted, and set upon a rock. If the soul is full, and full of joy, what side will be exposed to the assault of *any* temptation?—*Maclaren.*

SYSTEMS that promised (or threatened) to be immovable—these have gone, but the words of Jesus Christ remain; they remain a real solid living power in the minds, in the laws, in the habits, in the life of the world. We may confidently expect that they will outlive all the revolutions in government, in literature, in legislation, in theology, that will yet occur, submerging the old and establishing the new. We must expect that the truth of Christ will be decisive of our future, for good or for evil, when we enter the unseen world.—*Clarkson.*

CHANGE PLACES with your fellow man, or at least let him be a mirror in which you see yourself.—*U. R. Thomas.*

RELIGIOUS

Religion of the Thinking Man, being Vol. II of *The Larger Church.* By Rev. John J. Lanier. Published by the author at Fredericksburg, Va.

We have all heard a speech which impressed or charmed us and yet whose spell was broken and value lost by some incidental betrayal of a wrong motive or some jarring breach of taste. Such an experience is not pleasant, but in the retrospect we are glad to have escaped deception. It is of such an experience we are reminded in reading this daring and at times brilliant book. In spite of crudities of thought and speech, in spite of the intellectual sin of treating eternal mysteries with offhand brevity, the author has force, charm, and the power to set one at a new angle toward a familiar vista of thought. He does think, and think in terms to make others think, even those least disposed to do so. But what does he think? Many things which are luminous and true, but he thinks them in a singular sequence and toward conclusions which must hinder and can never help the building of the "larger Church" which is his vision. All that he puts forth, however intrinsically true or well expressed, is shaped toward the defence of two conclusions, both of which are unsound and have proven themselves useless.

The first is that an adequate ministry can be provided for the Church of the Future by an indiscriminate mingling of the different ministries now in force, and that such a mingled ministry shall be perpetuated by Bishops. This plan he takes from Australian resolutions set forth by some joint action of the English Church and the Presbyterians in Australia. Let history speak for this proposition. The Church of England tried it toward the end of the seventeenth century, and reached the result of the most barren and insincere period of her history. And what was gained? Were there any less Presbyterians in the British Isles because of a compromise which the sincere Presbyterian could not accept, and was not the gigantic departure of Methodism the secondary, but none the less direct outcome of that same virtual denial of the Church's doctrine of Holy Orders? Is there any real reason to believe that a similar equivocation to-day would have any better results?

To that question the author's other special point suggests the answer, for he labors to establish the proposition that the conception and birth of our Lord Jesus Christ are the primary step of a new and supremely spiritual creation, and at the same time that He was born of the earthly parentage of Joseph and Mary according to the universal method of human generation.

The relation of these two propositions is not accidental. Christ, the son of Joseph, is the kind of Christ that this particular kind of ministry would believe in and preach. Here again he must meet the witness of history. From Arius to Sabatier the world has had the opportunity to rally around some other kind of Christ than Him who was born of the Virgin Mary, and Christians have rallied to that call in small, select, earnest, and ineffectual circles in which there has often been much to admire, but nothing to suggest the kind of spirit or hold upon human nature which could form an organizing centre for "The Larger Church."

The author may well contend that his Christ is not the Christ of Arius; that he is setting forth the co-equal and co-eternal Son. Quite so; but however he may satisfy himself and some others by his metaphysics of creation, he will not find men able to believe in the Eternal Word begotten by human father. Mankind will hold with one side of this contradiction and despise the other. The author also finds that the Greek fathers were all wrong in their conceptions of the Holy Trinity. Possibly they were, but if so, their ancient and monumental error deserves a fuller, more careful, and, may we say, more courteous correction than the few brisk and inconclusive pages in which the author has set them right. Nevertheless in this book, as in all that Mr. Lanier has written, there are lines of thought, suggestions, and turns of phrase which are of use in the effort which every one ought to make to get the Catholic faith, and the pragmatic outlook of the present day into the same perspective. At least this author is trying. Let us all try again.

The First Chapter of Genesis as the Rock Foundation of Science and Religion. By Albert L. Gridley, A.M. Pp. 216. Boston: Richard G. Badger. Price, $1.25 net.

The main aim of this book is an attempt to demonstrate the scientific accuracy of the account of Creation in Genesis, and to show that the first chapter of that book is "the foundation of science and of a reasonable religion." The author has failed to prove his first point and the first part of his second point, not only, primarily, because the Bible itself does not claim to be a text-book of modern science, but also because of misuse of scientific facts, misinterpretation of biblical words and phrases, and neglect of the evidence of archaeology. The religious value of the account of Creation in Genesis no student of the Bible doubts. Mr. Gridley's proof, in the latter part of his book, of the reliability of his own deductions, though psychologically very interesting, cannot, unfortunately, bear the strain of his earlier conclusions. SAMUEL A. B. MERCER.

Verbum Crucis. By John Henry Bernard, Bishop of Ossory. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Company. Price, 40 cts.

These Good Friday Addresses offer, in simple, direct treatment, much matter for devout thought. The allusion to the varying order of the Seven Words which expositors have suggested, is helpful as removing rigidity from their application to ourselves, although the sequence to which we are used seems most natural. The treatment of the central "Word" (St. Math. 27: 46) is one of peculiar appeal to any who have watched the passing of beloved ones, or who feel that their own departure is drawing near.

MISCELLANEOUS

The American Country Girl. By Martha Foote Crow. Stokes, New York. Price, $1.50 net.

In all the growing literature on country life in various forms, this is the first book on the country girl. Her brother and even her mother have had their share, her father has had more than his share, but the girl has been left out. Yet the movement for the regeneration of the farm will never be successful until the farm is as attractive to the farmer's daughter as it is to his son. This work discusses the problem from every angle: the girl's work, her play, her duty, her privileges, and the various agencies that may be called into operation to make her life richer both for herself and the community. It may be read with interest and profit by the girl herself, and no less by those who are responsible for her welfare.

A NEW SERIES of attractive and inexpensive books issued by J. M. Dent & Sons of London and E. P. Dutton & Co., New York, is entitled The Wayfarer's Library. The volumes are neatly bound in cloth, are printed in strong, readable type, and are attractively made, while the price is only 40 cents. Among those first received are *The War Lords,* by A. G. Gardiner; *The Lore of the Wanderer,* an Open-Air Anthology, by George Goodchild; *Prophets, Priests, and Kings,* by A. G. Gardner; *The Private Papers of Henry Ryecroft,* by George Gissing; *The Widow Woman,* by Charles Lee.

ANOTHER small volume written in the interest of mental poise and sound living is *The Untroubled Mind,* by Herbert J. Hall, M.D. There is a reverent and thoughtful treatment of "The Cure by Faith," which acknowledges that "The cure and prevention of disease through the agency of man are evidently part of the divine plan." "If the Christian Scientists and the other faith-curers were only less superficial and less narrow in their explanation of the facts, if they would condescend to study the diseases they treat, they would be entitled to, and would receive, more respect and consideration." The little book will be a useful one to many. [Houghton-Mifflin Co.]

YOUNG PEOPLE, and others, will find much valuable knowledge and helpful suggestion in *Wild Bird Guests: How to Entertain Them,* a new book by Ernest Harold Baynes, illustrated by fifty photogravures. It is a happy thought to treat of the birds as our "guests," and will introduce a new perspective as to our treatment of them. There are suggestions also on the organization and management of bird clubs, with an interesting account of a "Bird Village" in New Hampshire. [E. P. Dutton & Co. $2.00.]

IN THESE DAYS when Americans are being forcibly recalled to the patriotism which some of them seem to have forgotten, a new and attractively made volume by Wayne Whipple entitled *The Story of Young George Washington* will be gladly welcomed. It contains the story of the boyhood days of the Father of his Country, carrying it through the period of the French and Indian war to the marriage of the subject-hero, where, no doubt, the narrative of the "Young" George Washington rightly ends. The illustrations are in color. [Henry Altemus Co. 75 cts.]

Debating for Boys. By William Horton Foster. [Sturgis & Walton Co., New York. $1.00 net; by mail $1.10.]

Not only boys, but others who desire to find a simple guide to the art of participation in debate will find this little book very useful.

A NEW EDITION has been issued of a very attractive story that is said also to be a true story, *The Little Heroine of Poverty Flat,* by Elizabeth Maxwell Comfort. It is a sweet story of child service and of almost child tragedy, which yet had a happy ending. [The Young Churchman Co. 40 cts.]

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

IF you sow the wind you must expect to reap the whirlwind," writes a Churchwoman concerning the late article in this department on the relation of the Catholic woman to her parish. "You must be snowed under," she continues, "with letters of approval and some of disapproval." She then emphasizes her convictions on this subject and tells of some things which have influenced her against joining the "cake-baking army," as she calls it. One of these influences has come through the pages of a little sixteen-page pamphlet written by the Rev. Dr. Alford A. Butler. It is called *The Best Means of Securing Money for Church Support,* and is published by The Young Churchman Company. As long ago as 1880 this author gave a prophetic warning that as the finances of the Church were gained in some undignified and questionable methods, so, some day, the Church would pay the penalty of this unwisdom. He reminds us that the best means must be that of the early Church when her Bishops were inspired by the Holy Ghost and worked under His immediate direction.

"When the inspired Bishop to the Gentiles lays upon the Churches of Galatia and Achaia the duty of raising funds for the suffering Christians at Jerusalem, what method does he advise them to pursue? Does St. Paul suggest that the Galatian Church get up a great calico-ball or necktie social or take measures to start a grand combination orthodox theatre for the benefit of foreign missions? Does he tell the town-criers throughout Achaia to proclaim a seven-days vanity fair with its various lotteries and gambling schemes, its 'votings' where the worth and standing of one person is with brazen vulgarity staked against that of another, while the eager and excited crowd are harangued to decide by bids of money which is the most deserving?"

Again this very earnest writer says, "The popular mind has been so perverted on this point that it does not know the difference between a liturgy and a theatrical programme, or between a creed and a bill of fare. Buying an apron for one's wife, or a pincushion for one's son, or a pair of slippers for one's self, is referred to as 'contributing to the Church'; while eating escalloped oysters, ice cream, and lobster salad is called 'giving to the Lord.' The truth that Christianity means real self-denial, downright self-sacrifice, is dying out of our religion and the Church is suffering the consequences." One cannot finish this argument without feeling the utter inconsistency and un-Christianity of much of our so-called Church giving. The author feels that it is offensive and insulting to the Church and that real prosperity in spiritual lines cannot follow Church people until they seek and return to the methods of the early Christians.

THE NOTES of the Auxiliary meeting held in Chicago in connection with the second meeting of the Province of the Mid-West reached this department somewhat late to be used in our last letter. This meeting has been looked forward to with interest as a time at which the question of the provincial organization of the Auxiliary, would be settled. Many delegates were appointed at the various annual diocesan meetings in the spring and most of them probably were not instructed as to which way to vote, it being thought wiser to allow representative and well-informed members of the Auxiliary this much latitude.

The Auxiliary day opened as usual with a celebration of the Holy Communion followed by an address of welcome by the Bishop of Chicago. Then came greetings by the diocesan presidents who were in attendance. The business meeting was called to order by Mrs. Hermon Butler, president of the Chicago branch, who introduced Mrs. J. W. Watzek of Davenport, Iowa, president of the Iowa branch, as the guest of honor from the Province of the Northwest. Ten dioceses were represented by thirty-five delegates, among whom were seven diocesan presidents, and their alternates. Ohio was represented by Mrs. Leonard, with two delegates; Southern Ohio, Mrs. William H. Allnon, two delegates; Indianapolis, Mrs. E. G. Peck, two delegates; Michigan City, Miss Alice Goldthwaite, five delegates; Springfield, Sister Josephine; Chicago, Mrs. H. B. Butler, five delegates; Milwaukee, Mrs. E. A. Wadhams, five delegates; Michigan, Mrs. Frederic B. Stevens, four delegates; Western Michigan, Mrs. C. H. Johnston, five delegates. The minutes of the meeting held in Detroit last year were given by Mrs. Stevens.

"Education in Missions" was the subject discussed by the Rev. Arthur R. Gray, educational secretary of the Board of Missions. Luncheon was served after noonday prayers in St. Mary's mission house, after which the meeting came to order at one o'clock in the Cathedral for the business session and the Question Box. Taking up the unfinished business left from last year's meeting, the chairman called for a report of the Milwaukee Plan. It may be explained that this is a plan originating at an Auxiliary meeting held in Milwaukee some years ago, by which it was proposed that the twelve dioceses composing what was then the Fifth Department should contribute a joint sum of $400 to be expended on needy missions within the department, the secretary of the department to decide just where the sum should be bestowed each year. Mrs. Wadhams of Milwaukee presented the report, which was accepted. Mrs. Clarkson of Milwaukee, the originator of this plan (we think), has served as treasurer of this fund since its inception; it was with regret therefore that her resignation was accepted. A discussion of the value of this plan resulted in a resolution to continue it. The chair appointed Mrs. John Henry Hopkins, Mrs. Clarkson, and Mrs. Bates a committee to consider how the Milwaukee Plan could be developed and made more effective. It was voted that the money now in this treasury should be given to Bishop Osborne of Springfield toward the building fund of the chapel at the University of Illinois.

The Chair then asked for the resolution on organization. The Chicago branch of the Woman's Auxiliary recommends that the Woman's Auxiliary in the Province of the Mid-West shall organize under the name of "The Woman's Auxiliary to the Board of Missions in the Province of the Mid-West." After discussion of this recommendation, it was unanimously voted to organize under the above title. Proposed articles of constitution were submitted and after discussion were adopted.

The Bishop of Springfield then presented to the meeting a report of the special committee appointed to consider the subject of the coöperation of women in the work of the provincial Synod. After some discussion of this report, a committee was nominated to look into the subject and report later. Said committee consisted of Mrs. Butler, Mrs. Straus, and Miss Mary White, daughter of Bishop White, of South Bend, Indiana. Miss White was also elected to serve as secretary and treasurer of the Woman's Auxiliary in the Province of the Mid-West, the office to continue for three years.

Following the interesting hour of the Question Box, the delegates were taken in motors to St. Paul's Church, Kenwood, where a fine missionary pageant was given and tea was served.

In connection with this meeting of Churchwomen it is interesting to learn that the president of the Synod appointed a committee of seven to consider the subject of the coöperation of women in the work of the provincial Synod, to report at the Synod meeting in Fond du Lac in June, 1916. The secretary of this committee has been instructed to investigate the California method of coöperation of women in diocesan affairs and also to get the views of the various Auxiliaries in the Province.

We are indebted to Mrs. Greeley, late president of the Chicago branch, for the full notes on this meeting.

THE WOMAN'S AUXILIARY of St. Paul's Church, Burlington, Vermont, has arranged for a series of monthly mass meetings. The first of these had an encouraging attendance of one hundred and eighteen women. Various phases of Auxiliary work were carefully explained, as also was the relation of this society to the Board of Missions. Miss Annie T. Smith emphasized this subject in an eight-minute talk, Miss Constance Wheeler following with a short history of the United Offering. The rector then told of the situation in some foreign lands and what the Auxiliary might do to help relieve it. He outlined the plan

proposed for the coming year that the Auxiliary be divided into committees as follows: on missionary boxes, on distribution of literature, on supplying mission churches with altar linen, etc., on mission hospitals, and other charitable institutions, on finance, hospitality, parish calling, and the United Offering. The plan was adopted and chairmen appointed.

PRACTICAL CHRISTIAN UNITY

THE Bishop of Birmingham, England, the Right Rev. Dr. Henry Russell Wakefield, is a good example of a wide-awake prelate. He has all-around interests, as may be seen from the fact that he is chairman of the Central Committee on the Unemployed, member of the Royal Commission on the Poor Law, chairman of the London Guild of Hope, and chairman of the Juvenile Board of the Church Temperance Society. When the Bishop walks abroad, he has an eye out for everything that is upbuilding, socially or religiously. And when he recently took rather a long walk abroad—namely, in France—he had an eye out, not only for the doings of war, but also as to the effect of war on religion. He declares, in the London *Times*, that out of this war there should come the possibility of a better understanding among the various religious bodies. As an instance in point, he mentions the case of the present Catholic Archbishop of Rouen. On the day when Dr. Wakefield saw the Archbishop an Anglican celebration of the Holy Communion had been permitted in the archepiscopal chapel. The Anglican Bishop asked the Roman Catholic prelate whether there was any objection to this being done. The reply was, "Certainly not." And then, says Dr. Wakefield, after a moment's thought, the Archbishop went on: "After all, what does it matter whether one celebrates in one vestment and another in a different one, if at the root of things we are the same? Of course, at the root there must be union of belief."

Another example of practical Christian unity, and also another instance of Roman Catholic courtesy and broad-mindedness, is the benediction sent by Cardinal Gibbons to Dr. Charles Fiske, of Baltimore, on the occasion, a fortnight ago, of the latter's consecration as Bishop of Central New York. The new Bishop is a man who has been notably successful in his various rectorships. He succeeded Bishop Murray, the present Bishop of Maryland, as rector of the Church of St. Michael and All Angels, of Baltimore, and immediately made his personality felt in both Church and community. He has been particularly a man's parson, his men's club having been one of the largest in Baltimore, comprising the adherents of a number of denominations in its membership. He has also been one of the leaders in the social service work of the city, and is above the average ability both as preacher and as administrator.—*The Outlook.*

OVER THE TELEPHONE

By C. M.

"MY husband's folks are a cranky lot," complained one gossip to another.

"I get along nicely with my in-laws—over the telephone," was the response.

What a world of wise suggestion in those three words—"over the telephone"! Why should not this wise hint be utilized for keeping the peace among titular kinfolk?

"Mamma," said a little boy, "is it true what I heard a man say at the menagerie to-day, that people are descended from apes and monkeys? Am *I* descended from them?"

"I do not know, dear," was the reply. "I am not much acquainted with your father's folks."

The last speaker, it would seem, had not the experience of the humorist who, during the war between the States, made the whole country laugh at his patriotic protest, "Rather than see the Union destroyed I should be willing to send all of my wife's relations to the front."

Readers of Thackeray well remember how, when Laura Pendennis suggests that a married friend should offer a home to an uncommonly disagreeable mother-in-law, her liege lord replies, "Clive promised to keep his wife, but he did not promise to keep the old campaigner. Are you an advocate of bigamy, you wicked, immoral young woman?"

The old saying, "Too much familiarity breeds contempt," would seem to apply most particularly to in-laws. At the end of a telephone these pseudo-relatives, or a majority of them, are at their best. Indeed, poor Humanity, taken generally, is not disposed to drop disagreeable speeches into a transmitter. It is against the company's law for profane utterances to travel by telephone, and it would seem to be a generally accepted social rule that what is best left unsaid at any time should actually be left unsaid by two talkers connected by telephone.

"In every relation of life, as in the closest one of all, we take one another for better, for worse."

The pastor will tell the two young lovers at the altar rail that this closest relation is not to be lightly entered into, having reference, we take it, to any possible moral or mental unfitness on either side. Should the family physician say a word of warning rather earlier than this, we know that he is thinking of eugenics; but sometimes the friends of the young couple see breakers ahead when priest and doctor are quite at their ease about the matter. The bride may be really as angelic as she looks in her white chiffon and orange blossoms; the groom may be as honest and manly a fellow as could be found anywhere—a hero who would show far less trepidation on the battlefield, with cannon roaring around him, than he does in that beflowered chancel with the strains of "The Voice that Breathed o'er Eden" coming down from the organ loft; and yet sympathetic lookers-on cannot but remember that *M* has sisters and cousins and aunts, and *N* has ditto, and that each and every one of these relatives is armed with a tongue. At the end of a telephone wire the silliest or most malicious tongue is comparatively harmless. Nearer by, Danger!

THE VISION

DEATH—REVELATION—FAITH

A Hymn and Invocation

Inscribed to grieving friends in memory of dear dead sons killed in battle on both sides.

By LEONARD STUART

HYMN*

Death? What is death? Is death eternal sleep?
Eternal rest for grief-torn heart and brain?
Peace—from the earth-born throes of strife and pain?
Or—
Does each soul, the spirit's burden reap?

The spirit that for good—or evil—rules
The freedom of the will in all our deeds?
A light to guide in all our human needs?
Or—
Cloud the wisdom taught in godly schools?

With faith in prayer that breathes of hopes and fears,
Through starlit space, a myriad voices rise,
While, on rapt thought, beyond the midnight skies,
Harmonious pealing move the ordered spheres.

Dark clouds of doubt, dissolving, outward roll:
Through solar systems, circling, on faith's sight,
Heaven opens on God's central throne of light!
Where—
Sin-absolved, CHRIST greets each ransomed soul.

INVOCATION*

OUR FATHER!
Who in Heaven art
Of Good the Spirit pure!
Thy Name
Be hallowed in each heart
While Life and Time endure:
Thy Wisdom come!
Thy Will be done!
On Earth as done in Heaven;
The Breath of Life to us be given:
Our sins forgive
As those who sin
Against us, we forgive:
In temptation, let us not,
O God!
Be led astray;
From evil, Lord, deliver us,
Now, henceforth, and alway:
For Thine
The glory ever is,
Omnipotence and power,
For evermore and evermore,
Till Time's remotest hour. AMEN.

New York, September, 1915.

* The hymn may be sung to the familiar tune "Langran," and the invocation adapted to Merbecke's well-known setting of the Lord's Prayer.

Church Kalendar

Nov. 1—Monday. All Saints.
" 7—Twenty-third Sunday after Trinity.
" 14—Twenty-fourth Sunday after Trinity.
" 21—Sunday next before Advent.
" 25—Thursday. Thanksgiving Day.
" 28—First Sunday in Advent.
" 30—Tuesday. St. Andrew.

KALENDAR OF COMING EVENTS

Nov. 10—Dioc. Conv., Synod Hall, New York.
" 16—Synod, Third Province, Richmond, Va.
" 16—Diocesan Convention, Albany.
" 17—Diocesan Convention, Quincy.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA

Mrs. Grafton Burke, of Fort Yukon.
Rev. Hudson Stuck, D.D.

ARKANSAS

Rev. Wm. M. Walton (during November).

ASHEVILLE

Ven. W. B. Allen (during November and December).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.

CHINA

ANKING

Miss S. E. Hopwood.

HANKOW

Rev. F. G. Deis.
Rev. A. A. Gilman.
Miss S. H. Higgins.
Rev. S. H. Littell.
Miss K. E. Scott.

SHANGHAI

W. H. Jefferys, M.D.
Rev. H. A. McNulty.
Mr. H. F. Macnair (in Eighth Province).
Rev. J. W. Nichols (in Eighth Province).
Rev. F. L. H. Pott, D.D.

CUBA

Rev. W. W. Steel.
Rev. C. M. Sturges (in Seventh Province).

JAPAN

KYOTO

Rev. Roger A. Walke.

TOKYO

Dr. R. B. Teusler.

MEXICO

Miss C. Whitaker.

SALINA

Rt. Rev. S. M. Griswold, D.D.

SPOKANE

Rt. Rev. H. Page, D.D.

UTAH

Rt. Rev. Paul Jones, D.D. (during December and January).

WESTERN NEBRASKA

Rt. Rev. G. A. Beecher, D.D. (during November).

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through MR. JOHN W. WOOD, 281 Fourth Avenue, New York City, N. Y.]

Personal Mention

THE Rev. ROBERT BELL, rector of All Saints' Church, Williamsport, Pa., has accepted a call to be assistant minister in Trinity parish, and vicar of Old Swedes Church, Wilmington, Del., and expects to enter upon the duties of the same November 14th.

THE Rev. WALTER E. BENTLEY, national secretary of the Actors' Church Alliance, has returned home from his Alliance preaching tour. Alliance services were held in St. Paul, Calgary, Bauff, Tacoma, San Francisco, San Diego, Salt Lake City, Cheyenne, Omaha, and Iowa City. Mr. Bentley also addressed the students of two state universities—Utah and Iowa—and visited the chaplains in many other towns.

THE Rev. E. L. BIRCHLEY has resigned as vicar of St. Paul's Church, Columbus, Indiana.

THE address of the Rev. C. A. CUMMINGS is, for the present, 12 West Fifteenth street, Chicago Heights, Ill.

THE address of the Rev. FREDERIC GARDINER, who is now in charge of the religious education work in schools and colleges for the Province of Washington, will be Church House, Philadelphia.

THE Rev. DOUGLAS I. HOBBS has resigned from St. Paul's Church, Henderson, Ky.

THE Rev. THOMAS JENKINS, rector of St. Paul's Church, Fremont, Ohio, member of the board of missions, secretary of the Gambier summer school, chairman of the Sandusky region, and chairman of the Nation-wide Preaching Mission, has accepted the rectorship of St. David's, Portland, diocese of Oregon, and will enter upon his new field of work early in November.

UPON his return from the consecration of Bishop Stearly, BISHOP LEONARD went into temporary residence at Gambier, for his autumn lectures at Bexley Hall.

THE Rev. Dr. MERCER P. LOGAN, for eleven years rector of St. Ann's Church, Nashville, has accepted a call to St. Paul's Church, Charleston, S. C., and assumes his duties at once.

THE Rev. F. J. MALLETT of New Albany, Indiana, has just concluded a very successful mission in St. Luke's Church, Cannelton, Ind. Dr. Mallett has been invited to conduct an Advent mission in St. John's, Wichita, Kansas.

THE Rev. A. C. MONK has resigned the rectorship of St. Paul's Church, Watertown, to accept the chaplaincy of St. Luke's Hospital, New York.

THE Rev. JOHN L. OLDHAM has resigned the charge of Christ Church, Clayton, N. Y., to accept the call to become rector of St. Paul's Church, Watertown, N. Y. He will enter upon his new charge November 15th.

THE Rev. WM. FREDERICK PHILLIPS has resigned the rectorship of Trinity Church, Mineral Point, Wis., and has accepted the curacy of St. Peter's Church, New York City. After November 1st his address will be 430 West 20th street, New York.

THE address of the Rev. CHARLES WELLINGTON ROBINSON is Columbia University, Department of Slavonic Languages, New York City.

THE Rev. GILBERT R. UNDERHILL, former rector of St. John's Church, Camden, N. J., is to become associated there on January 1, 1916, with Rev. J. T. TOWNSEND, former and present rector.

THE Rev. LEROY TITUS WEEKS, Ph.D., of Evanston, Ill., has accepted a call to Trinity Church, Emmetsburg, Iowa.

THE Rev. C. H. WILLIAMS, lately at Farmington, has been placed in charge of the Church at Gallup, N. Mex.

THE Rev. H. W. WOOD, registrar of the diocese and formerly on the Cathedral staff at Indianapolis, has taken charge of the missions of Crawfordsville and Irvington, Ind., two college towns.

THE Rev. ROBERT W. WOODROOFE, rector of Emmanuel Church, Cleveland, Ohio, has been elected chairman of the diocesan committee of the Nation-wide Preaching Mission.

THE Rev. EDGAR CHARLES YOUNG, a recent graduate of the General Theological Seminary, is now doing missionary work in Philadelphia, under the Archdeacon of colored work there. Mr. Young's address is 1925 Carpenter street, Philadelphia, Pa., to which all mail may now be sent.

ORDINATIONS

PRIESTS.

CHICAGO.—On the Twenty-first Sunday after Trinity, the Rev. T. M. BAXTER was ordained to the sacred priesthood by the Rt. Rev. Charles P. Anderson, D.D., at St. Elizabeth's Church, 62nd street and St. Louis avenue, Chicago. The order for Morning Prayer, and Litany, were said by the Rev. Luther Pardee. Bishop Anderson was the celebrant of the Holy Communion. The sermon was preached by the Rev. Harold W. Schniewind, rector of St. Bartholomew's, Englewood, who presented the candidate.

The ordination of the Rev. LEWIS CHESTER MORRISON, noted in this column last week, was news from the diocese of Harrisburg, not Pittsburgh, as stated.

DIED

FONDA.—Entered into rest at his home in Madison, Fla., Monday evening, October 25th, JOHN L. FONDA, senior warden of St. Mary's Church.

"Grant him, O Lord, eternal rest; and may light perpetual shine upon him."

TYNDELL.—MRS. MARTHA WILLSON NOYES TYNDELL died at her home in Cambridge on the 26th of October, in the 75th year of her age. She was the daughter of the late Dr. George Rapall Noyes, for many years Professor of Hebrew in Harvard University. She is survived by her husband, the Rev. Charles H. Tyndell of Waverley, Mass., her son, the Rev. Charles Noyes Tyndell, rector of Christ Church Parish, Williamsport, Pa., and her brother, the Rev. Charles Noyes of Norwich, Conn. The funeral was held from the chapel in Mt. Auburn Cemetery at eleven o'clock in the morning of the 28th of October, the Rev. Dr. William Harman van Allen, of the Church of the Advent, Boston, officiating, and interment was in the family lot in Mt. Auburn.

MEMORIAL

ROBERT LIVINGSTON FRYER

[Minute adopted by the Vestry of Trinity Church, Buffalo, on October 24th, 1915.]

Early on the morning of October 20th, 1915, ROBERT LIVINGSTON FRYER was called to a wider sphere of service. For twenty-three years, as warden and vestryman, he gave unstintedly to Trinity Church, Buffalo, and to its affairs his devoted interest, his conscientious thought, his able judgment. Honored for the probity of his character by his associates in the business world, respected for the integrity of his life by all who knew him, he filled his high office in the Church with splendid consistency. Always ready to give of himself to the smallest detail of the Church's business, devoted to her worship, sympathetic, generous, high-minded, he was invaluable in the life and progress of this parish.

We mourn him with an inexpressible sense of loss, but we thank God for the inspiration of his life and his example.

In inscribing this minute upon our records, we also extend to his family our deepest sympathy.

CAMERON J. DAVIS,
Rector.
RODNEY D. HALL,
Clerk.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

CURATE WANTED.—Young priest (unmarried preferred) for western city. Large opportunity for work. Some experience required. $150 per month. Address T. S. W., care LIVING CHURCH, Milwaukee, Wis.

THREE YOUNG and energetic presbyters wanted for hard but responsive mid-western work. Proper stipend guaranteed. Reply to TONUS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

MARRIED PRIEST (Catholic) seeks parish or city curacy; *not afraid of work;* highest references. OMEGA, care LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST desires parish; $1,500 and rectory; seven years experience. Address N. W., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER combined wanted. Must be a communicant, thorough Catholic Churchman; one favoring Gregorian music preferred, experienced in training boys' voices. Excellent opportunity for securing pupils or a mercantile position. To the right party compensation would be made satisfactory. Location, northern Michigan. Apply Box 30, LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER AND ORGANIST to take charge on or about January 1st of a well organized vested choir of men and boys in a city of 40,000 in Michigan. Large church; moderately ritualistic. Opportunities for outside instruction good. Further particulars on request. Address CHORISTER, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST-CHOIRMASTER seeks re-engagement where high standard of Church music is required in well cultured community. Thoroughly accomplished executant and trainer. Ur-

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LITERARY

IN PREPARATION, a book of "DAILY MEDITATIONS" by FATHER HARRISON, O.H.C., to be published before Advent, the number of volumes to be according to subscriptions, which are now being received. $1.50 postpaid. Address ST. ANDREW'S, Sewanee, Tenn.

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NOTICES

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An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

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to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

MISS ADA G. CROFT from St. John's Mission, Corbin, Ky., will be in New York State during the month of November presenting the work among the Kentucky Mountains. For appointments address MR. JOHN W. WOOD, Church Missions House, New York City.

APPEALS

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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- Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).
- R. W. Crothers, 122 East 19th St.
- M. J. Whaley, 430 Fifth Ave.
- Brentano's, Fifth Ave., above Madison Sq.
- Church Literature Press, 2 Bible House.

BROOKLYN:
- Church of the Ascension.

BOSTON:
- Old Corner Bookstore, 27 Bromfield St.
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LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

LOTHROP, LEE & SHEPARD CO. Boston.

Jean Cabot at the House with the Blue Shutters. By Gertrude Fisher Scott. Illustrated by Arthur O. Scott. $1.00 net.

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Dave Porter at Bear Camp, or, The Wild Man of Mirror Lake. By Edward Stratemeyer, author of *Dave Porter at Oak Hall,* "The Old Glory Series," "Colonial Series," "Pan-American Series," "Soldiers of Fortune Series," etc. Illustrated by Walter S. Rogers. The Dave Porter Series. $1.25 net.

RICHARD G. BADGER. Boston.

Mount Minsi Fairies. By Charles K. Meschter. $1.00 net.

Religious Education and *For the Healing of the Church.* By W. A. Lambert. 75 cts. net.

E. P. DUTTON & CO. New York.

The Story of the Bible. By Eugene Stock. 75 cts. net.

The Loneliness of Christ. Studies in the Discipline of Life. By Robert Keable, author of *Songs of the Narrow Way,* etc. 75 cts. net.

Scissors Stories, or, Picture Cutting for Little People. By J. E. Tolson, L.L.A., higher certificate National Froebel Union; head mistress of Bonner Hill Road Infants' School, Kingston-upon-Thames; author of *Paper Cutting and Modelling for Infants and Juniors.* With a Foreword by Miss M. Atkinson Williams, B.A., principal of Southlands Training College, Battersea. $1.00 net.

Simple Art Applied to Handwork. By H. A. Rankin, Art Master, Silver and Bronze Medallist; author of *Simple Lessons in Colour, Pencil Work, Pastel Work, or Colour with Crayons, Lantern Making,* etc., and F. H. Brown, A.R.C.A., Art Master, Silver and Bronze Medallist; author of *Clay Modelling for Infants, Clay Modelling for Juniors,* etc.; and joint author with H. A. Rankin of *Simple Pictorial Illustration.* Volume I. $1.25 net.

Knitting without "Specimens." The Modern Book of School Knitting and Crochet. By Ellen P. Clayton, Head Mistress of Chuckery Council School, Walsall; author of *Handwork and Needlework,* and C. A. Claydon, Sewing Mistress, Tantarra Street Mixed School, Walsall. $1.25 net.

The White Caravan. By W. E. Cule, author of *The Magic Uncle, Two Little New Zealanders, Mr. Crusoe's Island,* etc. Illustrated by B. Hatton. $1.35 net.

GEORGE H. DORAN CO. New York.

Theism and Humanism. Being the Gifford Lectures Delivered at the University of Glasgow, 1914. By the Rt. Hon. Arthur James Balfour, M.A., F.R.S., LL.D., D.C.L. (Hon. Fellow of Trinity College, Cambridge). $1.75 net.

FROM THE AUTHOR.

Principles of Eugenics. A Practical Treatise. By Blanche Eames, 3642 Grand Blvd., Chicago, Ill. 60 cts. postpaid.

B. W. HUEBSCH. New York.

The Nearing Case. By Lightner Witmer, Ph.D. 50 cts. net.

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Sunlit Days. By Florence Hobart Perin, author of *The Optimist's Good Morning,* and *The Optimist's Good Night.* $1.00 net.

HOUGHTON MIFFLIN CO. Boston.

Why I Believe in Poverty as the Richest Experience that can Come to a Boy. By Edward Bok. 50 cts. net.

A Hilltop on the Marne. Being Letters Written June 3-September 8, 1914. By Mildred Aldrich. $1.00 net.

The Lusitania's Last Voyage. Being a Narrative of the Torpedoing and Sinking of the R. M. S. Lusitania by a German Submarine off the Irish Coast May 7, 1915. By Charles E. Lauriat, Jr., one of the survivors. With illustrations. $1.00 net.

The Fall of Tsingtau. With a Study of Japan's Ambitions in China. By Jefferson Jones. With illustrations. $1.75 net.

MISSIONARY EDUCATION MOVEMENT. New York.

The Churches at Work. By Charles L. White.

MOFFAT, YARD & CO. New York.

Drink and be Sober. By Vance Thompson, author of *Eat and Grow Thin, The Ego Book, French Portraits, Diplomatic Mysteries, The Life of Ethelbert Nevin,* etc. $1.00 net.

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The Church and the People's Play. By Henry A. Atkinson. $1.25 net.

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O. C. HOOPER. 212 Jefferson Ave., Columbus, Ohio.

Aunt Phebe, Uncle Tom and Others. Character Studies among the Old Slaves of the South, Fifty Years after. By Essie Collins Matthews. Illustrated from Photographs Made by the Author in the Cabins and on the Plantations.

LONGMANS, GREEN, & CO. New York.

The Light Within. A Study of the Holy Spirit. By Charles Lewis Slattery, D.D., Rector of Grace Church in New York. $2.00 net.

PAMPHLETS

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The Freedom of the Seas. By the Hon. Bernhard R. Wise, K.C., Agent-General for New South Wales in London.

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The Passing of Mars. A Modern Morality Play. By Marguerite Wilkinson, author of *In Vivid Gardens, By a Western Wayside.* 50 cts. postpaid.

WORLD PEACE FOUNDATION. Boston.

Cargo on the "Wilhelmina." American Trade in Munitions of War. Sinking of the "Frye." Official Documents concerning Neutral and Belligerent Rights Issued Since August 4, 1914. World Peace Foundation Pamphlet Series. August, 1915. Vol. V., No. 4, Part III. Single copies free. Quantity price on application.

MACMILLAN CO. New York.

What is a Christian? A Book for the Times. By John Walker Powell, author of *The Poets' Vision of Man, The Silences of the Master, Him that Overcometh.* $1.00 net.

LeROY PHILLIPS. 29-A Beacon St., Boston.

Moral Education. An Experimental Investigation. By William T. Whitney, Ph.D., Ph.D. Superintendent of Schools, Port Chester, New York.

FROM THE AUTHOR.

Workers and Work. Reprinted from the Annual Report for the Year 1913-1914: submitted to the Rt. Rev. Charles H. Brent, D.D., Bishop of the Philippine Islands: by the Rev. John A. Staunton, Jr., Priest-in-Charge, Mission of St. Mary the Virgin, Sagada, Philippine Islands.

PAPER COVERED BOOKS

RICHARD G. BADGER. Boston.

The White Messenger and Other War Poems. By Edith M. Thomas. 50 cts. net.

YEAR BOOKS

Year Book of the Board of Religious Education, Diocese of New York. October, 1915.

The Magazines

THE EDITOR of the *Hibbert Journal* writes in an interesting way in the October number of that magazine on "A Theological Holiday." He thinks one inevitable effect of the war will be to discredit German theology. Another is "a slump in sectarianism." "The war," he says, "by bringing into relief the essential evils of our civilization, and the duties in regard to these evils which all sects had neglected in common, is giving us a juster sense of proportion." After the war some controversies will disappear. And we shall be more humble with reference to our "progress." We now see that much of it was merely talk. "Brotherhood, for example, has been inculcated everywhere, and this has lulled many of us into a belief that brotherhood was not far from being an accomplished fact. Events have shown us the extent of our error." Good doctrines must not only be *taught* but *learned.* Of the making of German books there is no end; and from August, 1914, to May, 1915, no less than 4,518 publications relating to the war appeared in Germany. So writes D. Epstein, assistant editor of the *Statesman's Year-Book,* in an article entitled "Some Recent German War Literature." And he finds little to commend in this great output. On the other hand Mr. Lowes Dickinson in another article summarizes in a sympathetic way a German book on the war written by Dr. Förster, Professor of Education at Münich. "It will help us to judge more justly," he says, "if we understand that there is, to the German mind, a German case." Professor Royce and Dr. Thwing also write on the war, and Principal Graham gives the Quaker view. A valuable article by Principal Forsyth discusses "Ibsen's Treatment of Guilt."

Alfred Fawkes, writing in the *Harvard Theological Review* on "The Position and Prospects of the Roman Catholic Church," says "it is a matter of certainty that one of the results of the war now devastating the world will be a notable weakening of and falling away from" that Church. He thinks the Pope is missing a heaven-sent opportunity by not taking a determined stand on the moral issues raised by the war. "Were the Pope to speak out boldly, 'Thou shalt not,' the conscience of the world would be with him as it has never been even with his greatest predecessors." Dr. Benjamin Bacon of Yale finds in St. Paul's epistles "traces of the same tendency observable in the structure of the Gospels, a tendency of the thought to 'polarize' about the two great sacraments of the Church." Professor Robinson of the McCormick Theological Seminary writes on "Recent Excavation and Exploration in Palestine."

In the *Bibliothica Sacra* for October Professor D. F. Estes writes an interesting article on "The Religious Ideals Peculiar to Christianity." Other contributors are Harold M. Wiener, G. Frederick Wright, and J. J. Lios. In the *American Catholic Quarterly* the Jesuit J. J. Mahaer discusses the case of Pope Liberius. The Arian documents which this pope is thought to have signed he never did sign and even if he did so it was not an *ex cathedra* pronouncement. Other subjects dealt with in this magazine are "Van Ruysbrock," "Cardinal Lavigerie as an Archæologist," "Outlines of the Doctrine of Mystical Life," etc.

I AM QUITE aware what some of my contemporaries will think when I say that every vestry meeting should, in a restricted sense, be a prayer meeting. Just because the suggestion is a strange one, it should lead us to stop and ask, Why not? I will not answer that question. Let every priest and layman answer, in God's sight.—*Bishop of Los Angeles.*

THE CHURCH AT WORK

DELEGATES TO WOMAN'S AUXILIARY MEETING, AT SEWANEE, DURING THE SESSIONS OF THE PROVINCIAL SYNOD

"ROBBING PETER TO PAY PAUL"

A SOMEWHAT mitigating feature of the sacking and pillaging that has characterized the revolutionary activities in Mexico, writes Bishop Aves, has been the occasional endeavor to even up the good things by taking from the abundance of the rich and giving it to the poor. Such an instance happened to our little mission at Jojutla, in the state of Morelos, where Zapata and his followers of fearful fame have been active since the outbreak of the Madero revolution.

On a Sunday morning after the town had been retaken by the Zapatistas, while our little congregation was at worship a squad of cavalry rode up to the open door of the chapel and the leader entered. After glancing about for a moment he called out to the minister in the chancel:

"Little Father, where are your saints? Have you no saints?"

"No, Capitan," the clergyman replied, "we have no saints."

At this the officer wheeled his horse about and rode out. In the course of a few moments he and his followers returned, bearing under their arms a good assortment of images, which the "capitan" presented, saying: "Here, Little Father, are some saints for you."

The "saints" had been taken from the largest church in the town.

EPISCOPAL JEWELRY

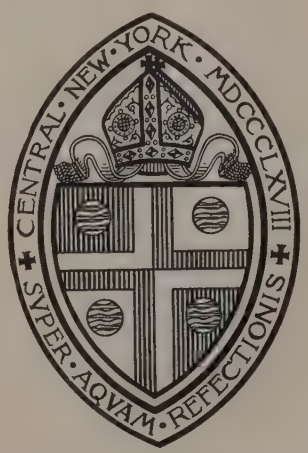
THE EPISCOPAL ring of handsome chased gold, with amethysts set in the top, which was given to Bishop-Elect Wilson R. Stearly, of Newark, is the work of the Gorham Company, of New York. The same company has prepared a pectoral cross and episcopal ring for Bishop Suffragan-elect Acheson.

CONSECRATION OF BISHOP SUFFRAGAN IN MIDDLETOWN, CONN.

THE ORDER of services at the consecration of Bishop Suffragan-elect Acheson in Middletown, Conn., on Thursday, November 4th, begins with two celebrations of the Holy Communion at 7:30 A. M., one in the Chapel of St. Luke for clergy and students, and a second in the Church of the Holy Trinity for parishioners and others. Morning Prayer will be said in the Church of the Holy Trinity at 9:15 and the Consecration Service proper begins at 10:30. Evening Prayer will be said in the Chapel of St. Luke at 5:30 P. M.

ARMS OF CENTRAL NEW YORK

AT THE last diocesan convention a seal was adopted for the see of Central New York. The shield is described as follows: "Quarterly gules and argent, a cross countercharged per pale and per fess of the field between four fountains." The field and cross are from the mother diocese of New York, while the fountains symbolize the lakes of Central New York. Popularly interpreted the shield reads: "The cross of Christ planted amid the lakes of New York," and the motto from the twenty-third Psalm, "Super aquam refectionis"—"By the waters of comfort"—conveys the same idea. The arms were designed by the Rev. A. B. Rudd of Elmira and were first used on the programme of the consecration service of Dr. Fiske, the new Bishop Coadjutor, on Michaelmas.



LAYMEN'S MISSIONARY MOVEMENT

THE CONVENTION in Detroit was in session October 21st to 24th. The number of Churchmen registered as delegates was fourth among all the bodies represented. At the Episcopalian conference on Saturday afternoon in St. Paul's Cathedral House, Mr. John W. Wood, secretary of the board of missions, presided. Dr. Rudolph B. Teusler of St. Luke's International Hospital and Bishop Kinsolving of Brazil spoke. As a result of this conference it is planned to get parishes in the diocese to overpay their apportionments from 15 per cent. to 20 per cent. until non-participating parishes and missions may be educated to do their share.

Six clergy and laymen volunteered to go out and carry the message and inspiration of missions and of this particular convention to the outlying parishes and missions.

The Pittsburgh convention of the Laymen's Missionary Movement took place in Exposition Music Hall, Pittsburgh, Sunday to Wednesday, October 24th to 27th. There was a total enrollment of twenty-seven hundred men, of which number two hundred and sixteen belonged to the Church. Mr. Harry W. Dunlap was general chairman of the convention, and Mr. Marcellin C. Adams, a churchman, treasurer.

The convention did not open until Sunday afternoon, but noted clergymen and missionaries in attendance occupied the pulpits of the churches of their respective denominations. The Bishop of Brazil, the Bishop of Indianapolis, the Rev. Dr. H. L. Burleson and the Rev. F. J. Gray, secretaries from the Church Missions House, and Dr. R. B. Teusler, of St. Luke's Hospital, Tokio, Japan, each spoke morning and evening in prominent churches of the city and suburbs. At the opening session of the convention at 2:30 on Sunday afternoon, the Rev. E. S. Travers, rector of Trinity Church, Pittsburgh, made the invocation. Monday, Tuesday, and Wednesday were filled with a variety of meetings. On Wednesday evening, at the closing meeting in Exposition Hall, reports of denominational plans were made; on Monday, Tues-

day, and Wednesday luncheon was served for the leaders of the convention, at the Fort Pitt Hotel, when brief speeches were made. Dr. Teusler also spoke on Monday at a luncheon given by the Woman's Guild of the Church of the Redeemer, in the parish house. A dinner at which Dr. Teusler was guest of honor was given on Monday evening at the Fort Pitt Hotel, by thirty physicians belonging to our Communion.

AMERICAN CHURCH UNION MEETING

The American Church Union holds its seventh annual meeting in the Church Club rooms, New York, on Monday evening, November 8th. Among the speakers will be Theodore Diller, M.D., of Pittsburgh. Among the plans for the Union is a systematic effort toward the restoration of the Holy Eucharist as the chief service of Sunday. To that end a tract has been written by the Rev. F. B. Reazor, D.D., entitled *What Has Become of the Church's Chief Act of Worship?* The tract is free, and the members are asked to aid in the distribution of it.

DEDICATION OF RUSSIAN CHURCH IN BERLIN, N. H.

To people interested in the Anglican-Orthodox Eastern Church Union and in the friendly relations between the two Communions the dedication of the Russian Church of the Holy Resurrection in Berlin, N. H., on Sunday, October 10th, is of interest. Bishop Parker went to Berlin for the occasion and celebrated the Holy Communion at St. Barnabas' Church at eight o'clock with special intention for Russian Orthodox services and work in Berlin, using also prayers from the service for the consecration of a church. At ten o'clock Bishop Parker and the Rev. Percival M. Wood, rector of St. Barnabas' Church, were present and were invited to stand within the sanctuary during the service of dedication, consisting of the Russian Liturgy with prayers of dedication. The celebrant was the Most Reverend Eudokim, Archbishop of the Russian Orthodox Church in North America, assisted by the Rev. Arcady Peotrosky, rector of the church, and by Russian priests from the Cathedral in New York and from Boston, Springfield, Vt., Lawrence, Mass., and Manchester, N. H. Members of the New York Cathedral choir sang the service. After the service a dinner was served in the parish hall, beneath the church, in honor of the Archbishop. About seventy-five were present, including prominent citizens of Berlin, among whom were the pastors of the Congregational, Methodist and Baptist churches and laymen of various faiths, including Roman Catholics. Among the speakers were Mr. Robert B. Wolf, warden of St. Barnabas' Church, who presided and was largely instrumental in having a Russian priest resident in Berlin—the Archbishop, and Bishop Parker. Bishop Parker spoke of the historical significance of the gathering as indicating the fact that the Eastern and Western branches of the Church were beginning to understand each other better than ever before since the Great Schism. The Archbishop, speaking through an interpreter, spoke cordially of his pleasure in the fellowship of the gathering. He drew an analogy between the "lower" table around which all were gathered at that moment (down stairs) and the upper table which had just been spread in the church above, expressing his ardent hope that the day would come when the fellowship manifested at the lower table would find its counterpart in Christian love and fellowship around the Lord's Table above in the church. The heterogeneous gathering gave especial significance to the Archbishop's words. The connection of St. Barnabas' Church with the establishment of the Russian Church in Berlin has been continuous from the first, the warden of the parish, Mr. Robert B. Wolf, having made trips to New York to enlist the interest of Archbishop Platon and one of his successors in the effort. Services and mass meetings were held at various times in St. Barnabas' Church with the coöperation of the rector and vestry. The mutual feeling of the two communions in Berlin is one of great cordiality.

IMPROVEMENTS AT GRACE CHURCH, AVONDALE, CINCINNATI

Grace Church, Avondale, Cincinnati (Rev. George Heathcote Hills, rector), has been closed for some little time for rather elaborate improvements, there being a new chancel, organ, and altar erected in the meantime. The church was reopened for service

INTERIOR, GRACE CHURCH
Avondale, Cincinnati, Ohio

on Sunday, October 17th, when an office of benediction over the reopened church was said by the Bishop.

The chancel is given by Mrs. A. G. Brunsman, in memory of her husband.

C. A. I. L. EXHIBITS

C. A. I. L. has been twice represented at the Panama-Pacific Exposition. First, by an exhibit of photos and literature illustrating the history of the society since its organization in 1887, it won a silver medal. Then the joint social service commission requested the societies of the Church to furnish slides illustrating their social work, and C. A. I. L. contributed slides for that purpose.

The society is preparing an exhibit for the diocesan convention of New York.

GIFT TO HOBART COLLEGE

A very valuable and interesting collection has recently been given to Hobart College, Geneva, N. Y. It is the books and archæological collections of Arthur Cleveland Coxe, grandson of the late Bishop Coxe and son of Dr. and Mrs. Ernest Coxe, which were presented to the college last Saturday by his mother. Arthur Cleveland Coxe was drowned in Seneca Lake during the summer following his sophomore year at Hobart in 1895. That he was only nineteen years old at the time of his tragic death makes this collection all the more remarkable. He was a devoted student of archæology and made with his own hands numerous models of temples, obelisks, tombs, cities, people, each perfectly accurate in every detail. He was also interested in Indian archæology and made a model of an Indian village with every implement and utensil in its place. His collection of books is remarkable for the marginal illustrations, notes, and maps he entered as he pursued his studies.

He wrote out the entire Eclogues of Virgil in exquisite lettering, and illustrated each page with a sketch. The Hobart College seal and book-plate were also designed by this remarkable student. Soon after his death a fund was endowed in his name for the work in archæology in Hobart. The occasion of the presentation of his books and collections last Saturday was marked with a brief service in the chapel by the president, the Rev. Lyman P. Powell, D.D., and the reading of a short sketch of the life of Arthur Coxe written by Professor McDaniels.

ANNIVERSARY AT KENOSHA, WIS.

St. Matthew's Church, Kenosha, Wis. (Rev. Fred Ingley, rector), is this week celebrating its seventy-fifth anniversary, and an elaborate step in advance has been taken in connection with the anniversary. On last Sunday, the eve of All Saints' Day, the Bishop opened and dedicated St. Andrew's Church, a new mission erected in the western part of the city and which will be administered from St. Matthew's Church. The Bishop also preached the anniversary sermon at St. Matthew's in the morning. Among the gifts to the new St. Andrew's are the altar in memory of the late Mrs. Ellen M. Dyer Hastings and her father, the Rev. Palmer Dyer. The Communion rail is given by Mrs. Nicoll in memory of her mother; the bread-box and cruets are a gift from Mr. and Mrs. Morgan W. Price; Mr. Norman Kimball has given eucharistic lights for the altar and also the altar book rest; Mrs. Newman gives an organ for the use of the kindergarten, and it is expected that funds for the organ to be used for church services will be raised by the women of the west side under the leadership of Mrs. Theobald.

BISHOP BREWER TO BE CONVENTION PREACHER

Bishop Brewer of Montana has been appointed to preach the sermon at the opening service of the General Convention at St. Louis, on October 11, 1916, and has accepted the appointment.

NATION-WIDE PREACHING MISSION

Bishop Vincent gave the clergy of Cincinnati a quiet day on October 29th in preparation for the preaching mission to be held during the first two weeks in Advent.

The Rev. Father Officer, O.H.C., successfully conducted a school of missions at Denver, Colo., October 20th to 24th. Thirty clergymen were present, most of whom attended every session for three days. Father Officer proved to be the right man for this work. He held the clergy in sustained interest throughout the whole time and his outlines and suggestions were deeply appreciated. At the close the clergy gave him a purse of $40. Besides the two sessions each day Father Officer conducted a preaching mission at St. Peter's, arranged by the Rev. J. Attwood Stansfield, which afforded the clergy an opportunity of seeing the plans outlined put into practice by the missioner. The church was full every evening. Children's services, conferences for workers, a grand rally of communicants, were special features of the mission. The diocese of Colorado will reap a great benefit from this school.

Plans have been made for the holding of missions and special services throughout the diocese of Delaware during Advent and the weeks following. The Rt. Rev. John Newton McCormick, D.D., Bishop of Western Michigan, is to conduct a mission for the united parishes of Wilmington during the first week in Advent; and the diocesan clergy are to

preach special courses of sermons in the smaller parishes. The following schedule has been arranged: The parishes of Wilmington, Bishop McCormick; St. Thomas', Newark, Rev. F. M. Kirkus; St. Barnabas', Marshallton, Rev. William H. Laird; St. Anne's, Middletown, Bishop Kinsman; St. Peter's, Smyrna, Rev. Alban Richey, D.D.; Christ Church, Dover, Bishop Kinsman; St. Paul's, Camden, Bishop Kinsman; St. Luke's, Seaford, Bishop Kinsman; St. Philip's, Laurel, Archdeacon B. F. Thompson; Christ Church, Milford, Bishop Kinsman; St. John Baptist's, Milton, Rev. R. W. Trapnell; St. Paul's, Georgetown, Bishop Kinsman.

The morning session of the fall convocation of the diocese of Indianapolis was devoted to the preaching mission, when the Rev. Messrs. G. P. Torrance and A. L. Murray discussed its methods and its message.

The Bishop of Long Island has assigned as the general subject, The Coming of the Kingdom of God into the Hearts of Men. The topics will be: December 5th, "Repentance"; December 6th, "Preparing the Way for the King in the Individual and in the Community"; December 7th, "Prayer in the Kingdom"; December 8th, "Faith in the King"; December 9th, "The Kingdom of God in the Home"; December 10th, "The King upon the Cross"; December 11th, "The Book of the Kingdom"; December 12th, "The King in Judgment"; evening of December 12th, "The Love of God." The diocesan has just appointed also the speakers in every church in the diocese, using the local clergy with one exception. The mission will open Sunday night, December 5th, and continue every night in the week through the following Sunday night.

The Maryland diocesan convention, in session October 27th and 28th, resolved "that the first week in Advent be observed in all our churches as far as practicable by special services."

The preparations for the Nation-wide Preaching Mission in the diocese of Pennsylvania are being rapidly completed by the committee. The meeting on Monday morning, October 22nd, of the Clerical Brotherhood was devoted to the subject. Dr. Tomkins addressed the brotherhood on the subject and told how the mission could best be conducted. He advised several committees in each group to take care of the work. For instance: he considers a music committee essential. Also committees on advertising, follow-up work, and ushering seemed necessary, he said. Several questions were asked by the men present and answered by Dr. Tomkins. The committees report that they have the assignments of preachers about made. Owing to the large number of preaching points this work was very difficult. Next week we hope to be able to report fully the centres of the groups and the preachers.

At a session of the Piedmont convocation of Virginia, held October 19th to 21st, provision was made for participation in the mission.

Seven missions have already been held in West Texas, chiefly in rural communities where it would not be feasible to hold the mission during Advent.

DEDICATION OF PARISH HALL IN DELMAR, DELAWARE

ON THE evening of October 15th Bishop Kinsman dedicated the new parish hall built this past summer for All Saints' mission, Delmar, Delaware (Rev. C. Thacher Pfeiffer, priest in charge). The building, which was erected from funds largely raised by the Bishop, is a one-story frame structure fifty by twenty-four feet, with a basement half the size containing a kitchen and a boys' club room. The entire building is lighted by electricity, and connected with the church by a room 12x12 which is used as a vesting room for the choir. The whole plant is much needed and deeply appreciated by the people of the mission, who have shown their interest by substantial gifts.

DEATH OF REV. W. H. GROFF

THE Rev. WILLIAM HENRY GROFF, deacon, of Trinity Church, Clayton, Delaware, died on October 25th. He had been ill for some time with locomotor ataxia, and had been unable to attend to his duties since last spring. The funeral services, conducted by Bishop Kinsman and the Rev. T. G. Hill of Smyrna, were held on October 28th.

MINNESOTA VERGER HONORED

AT THE Cathedral of Our Merciful Saviour in Faribault special services were held Wednesday, October 6th, in honor of Major William Milligan, who for fifty years has served as sexton and verger of the Cathedral. Bishop Matthews was the preacher, and greetings were read from former Deans. The introit psalm and the anthem were "O how amiable are Thy dwellings," and the hymns were 493, 672, 418, and 331. Incorporated into the service was the following prayer:

"O Eternal God, mighty in power, and of majesty incomprehensible, Whom the heaven of heavens cannot contain, much less the walls of temples made with hands; Who yet has been graciously pleased to promise Thy especial presence wherever two or three of Thy faithful servants shall assemble in Thy Name, to offer up their praises and supplication unto Thee; Vouchsafe, O Lord, to be present with us, who are here gathered together with all humility and thankfulness of heart to commemorate the faithful service of Thy servant, William Milligan, who for fifty years hath served Thee in this House. Accept, O Lord, this service of thanksgiving at our hands, and put it into our hearts that we too may be found faithful in the performance of those duties which shall be entrusted to us; and grant to this Thy servant long life and length of days and peace at the last; through Jesus Christ our blessed Lord and Saviour. *Amen.*"

BISHOP WALKER STANDS WITH RESIGNED BISHOPS

PERMISSION is accorded by the Bishop of Western New York for the publication of the following telegram, which he sent to the Bishop of Fond du Lac when the news of the resignation of five members of the Board of Missions had been printed in the daily papers:

"To Bishop Weller, Church Missions House. New York.

"Kindly convey the contents of this message to Bishops Williams and Harding. As one of the senior Bishops may I beg, for the Church's honor, that you maintain unshrinkingly your position regarding Panama Congress. Whatever differences exist between us and them we must not insult the vast membership of a sister Christian Church. It is not a High Church or Low Church question. It is a matter of simple justice.

"Signed—WILLIAM D. WALKER."

YOUNG MEN'S CLUB KEEPS ANNIVERSARY

ST. MARY'S young men's club of South Manchester, Conn., celebrated in a most fitting manner on Wednesday evening, October 27th, their twenty-fifth anniversary. The club was started twenty-five years ago by the Rev. Edward H. Cooley, now of Utica, N. Y., but then rector of St. Mary's Church. The name was taken from St. Mary's Church. The membership, however, has not been limited to members of the Church, and as a result of its broad scope the roll now contains more than seventy-five names, with the prospects of increasing. For a time the club met in the church, but later leased rooms. Some years ago progressive members decided that the club was large enough to support a clubhouse and the big building at the corner of Linden and Myrtle streets was purchased.

To-day the club has one of the coziest homes imaginable. The first floor is devoted to a gymnasium in which many of Manchester's best athletes have trained. On the second floor there is a large pool room, reading room and meeting room.

The Rev. Mr. Cooley was the first president and he was succeeded by the late Rev. Jacob A. Biddle, formerly archdeacon of this diocese. The Rev. Manning B. Bennett, present rector of St. Mary's church, is now president.

MARYLAND DIOCESAN CONVENTION

EMMANUEL CHURCH, Baltimore, was the scene of the one hundred and thirty-second annual convention of the diocese of Maryland, which met on Wednesday and Thursday, October 27th and 28th. The service began at 10 A.M. with the Holy Communion, Bishop Murray being celebrant, assisted by the four Archdeacons of the diocese. In his annual address, the Bishop after mentioning the loss sustained by the death during the past year of the Rev. Henry Evan Cotton, the Rev. Dr. J. S. B. Hodges, and the Rev. George William Wye, spoke at some length on the subject of "the destructive forces now operating, almost world-wide, on land and sea." "When we are told," he said, "the mission of Christ on earth has failed because warfare is being waged contrary to its purpose and principles, we are but reminded that the suggestion of war being wicked owes its very existence to the revelation of Christ, and that the consciousness of its wrong is due to His teaching. If there be failure it is not in the Christian system, but in the neglect of the principles of that system, the practice of its truth, and the exercise of its power for the accomplishment of its purpose," and concluded, "So with full reliance on the overruling Divine Providence and faith in that Christianity which must save the world, let us possess our souls in patience and do what we can for the amelioration of existing ills and the ultimate realization of permanent peace, all the while upholding the hands of our chief executive, whose practical performance has won our universal admiration and whose devout wisdom is satisfactorily manifest in his recognition of God as the Head of his cabinet." In speaking of diocesan conditions, he stated that he had confirmed 1,387 persons, of whom 110 were colored. There are now canonically connected with the diocese 1 Bishop, 118 priests, and 5 deacons, 63 lay readers, 12 postulants, 9 candidates for priest's orders, and 2 deaconesses. During the past year he had personally received and disbursed nearly $14,000. He expressed his "distinct disappointment that the beneficiaries of the diocesan missionary funds seemed to consider that they have a life-lien upon the highest sum ever appropriated them." He emphasized the oft-neglected duty of the spiritual training of the children of the Church by parents, sponsors, and clergymen in accordance with the canons, rubrics, and directions of the Church. He also spoke of the work of Church extension, the diocesan schools, the reduction of the Cathedral construction indebtedness, and of plans for enlarging the present Cathedral staff by the installation and support of a Dean. Most of the session on Wednesday afternoon was taken up with the consideration of the report of the committee appointed to consider the relation of the diocese to the Church Pension Fund. A new canon, designed to put

the system in operation in the diocese, was presented, and after Mr. Monell Sayre of New York had explained the proposed Pension plan and had answered many questions asked by members of the convention, the proposed canon was adopted. At the missionary meeting held Wednesday evening, encouraging reports of the work of Church extension accomplished in the diocese were presented, and the committee of missions was authorized to apportion to the several congregations the sum of $22,000 for the year closing September 30, 1916. The committee on domestic and foreign missions reported that 74 parishes and missions had paid their apportionment in full and that for the first time in its history the diocese had paid its apportionment for General Missions, besides contributing $4,395.70 to the Emergency Fund. The social service commission of the diocese presented a long report, speaking among other things of "the Social Gospel in business" and "the way out," and directing attention to the way "the state and country were reaping a fearful toll as the result of the inadequacy and laxity of the protective and prohibitive laws in the field of child-labor and working women," and urging the people of the Church to make the question of lowering the age limit of newsboys, fixed by the legislature, the chief work for reform during the coming session of the legislature. The report expressed gratification at the advance of temperance in the state and regret at the fact of the state's "legal alliance with the interests of public gambling at race tracks." The convention voted to approve the four proposed amendments to the constitution of the General Convention, which are to be finally acted on at the General Convention of 1916. It also adopted a new canon on diocesan assessments and apportionments, and what is practically a new canon on the enrollment of communicants. Five hundred dollars was appropriated for the work of the social service commission and $600 for the work of the diocesan committee of religious education. The convention recorded its hearty approval of the action of the last General Convention with regard to a Nation-wide Preaching Mission. A resolution "that the vestry of the Church of the Ascension respectfully petition the diocesan convention to present a memorial to the General Convention to the effect that the clergy of the Protestant Episcopal Church be allowed some form of administering the wine in the Holy Communion other than the compulsory use of the same cup by all communicants," was laid on the table. Most of the session on Thursday afternoon was taken up in electing delegates to the General Convention, nine ballots being necessary before the clerical delegation was completed. The delegates elected were: Clerical, the Rev. Edwin B. Niver, D.D., the Rev. Arthur B. Kinsolving, D.D., the Rev. Edward T. Helfenstein, and the Rev. Hugh Birckhead, D.D.; Lay, Messrs. Joseph Packard, Blanchard Randall, Edward Guest Gibson, and Edward N. Rich. Alternate delegates: Clergy, Rev. William A. McClenthen, D.D., Rev. Romilly F. Humphries, Rev. William C. Hicks, and Rev. William M. Dame, D.D.; Lay, Messrs. William B. Hurst, George C. Thomas, Joseph S. Ames, and A. de R. Sappington. Delegates to the Synod of the Province of Washington were elected as follows: Clergy, Rev. William D. Gould, Rev. W. Page Dame, Rev. W. H. H. Powers, D.D., and Rev. Arthur C. Powell, D.D.; Lay, Messrs. George C. Thomas, Daniel Randall, E. Allen Lycett, and J. Noble Stockett. Alternate delegates: Clergy, Rev. W. A. McClenthen, D.D., Rev. Hugh W. S. Powers, Rev. Francis P. Willes, and Rev. Thomas H. Yardley; Lay, Messrs. Arthur Boehm, John Glenn, Jr., Thomas Fell, and Charles S. Rich. Standing Committee: Rev. William M. Dame, D.D., Rev. E. B. Niver, D.D., Rev. W. H. H. Powers, D.D., and Rev. E. T. Helfenstein; Messrs. Joseph Packard, Henry D. Harlan, William B. Hurst, and Herbert M. Brune. Secretary, A. de R. Sappington. Treasurer, Blanchard Randall. Historiographer, Lawrence C. Wroth.

A CHAPLAIN'S WORK IN THE TRENCHES

A CHAPLAIN writes from "Somewhere in Gallipoli":

"Here I am in the trenches, and infinitely safer than that terrible position in which we were shelled every day for a fortnight. Of course, there is a fair amount of discomfort, and one gets awfully wearied of the crack-thud of rifle bullets and the scream of shells passing overhead—both our own and the enemy's—during the constant artillery duels. I have services every morning in some corner of the trenches where a few men can gather together. This morning, for instance, I celebrated three times among my own men—at 4:45, 5:15, and 5:45—a shortened Eucharist, and there were between sixty and seventy communicants. The men always make an altar for me, and I cover it with a fair linen cloth and put a cross on it. The men kneel all down the trench, and, however rough the services must be, they are always as reverent as we can make them. A stole is my only vestment. I could not help thinking this morning that probably they often had services under rather similar conditions in the Catacombs. The spirit of these men is simply magnificent, but we all long for peace and a release from the incessant strain. As to when that will be God only knows, but I trust and pray that before the winter we may find ourselves back in Egypt with our horses as a first step towards home."—*The Guardian.*

DEATH OF REV. J. L. LANCASTER

THE REV. JAMES L. LANCASTER, of "Rochelle," Farmville, Virginia, died on October 2nd at Staunton, Virginia. The burial office was said for him at Farmville, on October 4th. Mr. Lancaster was made deacon in 1885 by Bishop Thompson, and advanced to the priesthood in the following year at the same hands. He was recently rector of St. Peter's Church, Perth Amboy, N. J.

MEMORIALS AND GIFTS

TRINITY CHURCH, Norwich, Conn. (Ven. J. Eldred Brown, rector), has recently received a bequest of $10,000.

AMONG THE memorials to be blessed on All Saints' Day in Grace Church, Norwalk, Conn., and used for the first time at the anniversary services is a processional cross in memory of Sophie Beltz Brooke, the gift of her husband, Mr. Stanley Brooke.

MRS. F. E. LEWIS of Ridgefield has placed a tablet in Russell Chapel, Indian Hill Cemetery, Middletown, Conn., in memory of her nephew, Captain Greer of the English army, who died in France last spring. This is probably one of the first memorials in America in connection with the Great War.

THE CHURCH of the Holy Advent, Clinton, Conn., has received the gift of a new pipe organ from Mrs. Finley J. Shephard of New York. The instrument is given in memory of the donor's father, the late Rev. Peter Lake Shephard, for many years rector of the church. The organ was dedicated Friday, November 5th.

ON WEDNESDAY, October 27th, Bishop Capers consecrated the beautiful new altar in the Church of the Holy Communion at Yoakum, Texas. It is the gift of Mrs. Walter Foster and other ladies of the congregation, and is of oak, after plans drawn by a local designer. Both altar and reredos were built in Yoakum, and are of unusual beauty. A new chancel carpet has also been provided by the ladies of the church.

AT ALL SOULS' Memorial Church, Washington, D. C. (Rev. Dr. Sterrett, rector), on Sunday, October 24th, there was a service of benediction of a fine new font of Caen stone, made by Geissler of New York. It was given by Mrs. Commodore W. S. Hogg in memory of an infant daughter. The inscription on the font was:

In memoriam
THEODORA HEATH HOGG
1891-1892.

ON SUNDAY, October 31st, there was dedicated in St. Andrew's Memorial Church, Yonkers, N. Y. (Rev. F. T. Brown, rector), a memorial chair elaborately carved in oak, executed by the Lamb studios of New York. The chair, which is the gift of the chancel guild, bears on a metal plate the following inscription:

In loving memory of
REBECCA NORWOOD HOUSTON
Presented by the Chancel Guild
All Saints' Day, 1915.

IN ST. JOHN'S CHURCH, Troy, N. Y. (Rev. Henry R. Freeman, rector), a memorial tablet to Mr. C. Whitney Tillinghast, 2nd, was unveiled on Sunday, October 31st. This tablet, designed by Charles R. Lamb, has a black marble background to the antique metal inscription-plate, the latter with a border of ivy leaves in relief—the old symbol of affection and remembrance. The inscription is as follows:

In memoriam
C. WHITNEY TILLINGHAST, 2ND,
1857-1913
Clerk of the Vestry
Vestryman
A faithful soldier and servant unto
his life's end.

The tablet is placed by his wife.

MRS. JAMES GRIST STATON, president of the Woman's Auxiliary to the Board of Missions in East Carolina and one of the vice-presidents of the Auxiliary in the Province of Sewanee, presented to the Auxiliary at its recent meeting at Sewanee, Tenn., a handsome gavel to be used at provincial meetings. The gavel, which was made by Tiffany, is of holly wood heavily mounted in silver on which is embossed the seal of the diocese of East Carolina. It is inscribed:

"In memory of
VIRGINIA DARE,
first born and first baptized of English
Colonists in America, 1587.
This gavel, made of Roanoke Island holly,
is presented to the Woman's Auxiliary to
the Board of Missions, Province of Sewanee,
by Fannie Chase Staton,
President East Carolina Branch, 1915."

Miss Kate Cheshire, vice-president of the Auxiliary in the Province and chairman of the session, introduced the donor and the gavel was accepted by Mrs. W. J. Loaring Clark, secretary-treasurer of the Auxiliary in the Province.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Woman's Auxiliary Meets at Frackville

THE WOMAN'S AUXILIARY of the archdeaconry of Reading held its fall session at Christ Church, Frackville, on Thursday, October 27th. The Bishop was unable to attend, and the Rev. Howard W. Diller, rector of Trinity Church, Pottsville, celebrated the Holy Communion. After the service the business session was held. Miss Margaret L. Farrer, the United Offering treasurer, reported the amount so far turned in about the same as last year. Miss Grace Lindley of the Board of Missions addressed the Auxiliary. An excellent luncheon was served by the ladies of the parish, who entertained the Auxiliary though the meeting came at a time

when there was no rector of the parish. Miss Nan Henning of Pottsville read a paper on "The Reindeer." Mrs. E. L. Herndon of Pottsville made an address on "Church Missions in Alaska." Miss Sunday of Pottsville, in Indian costume, presented a monologue. About seventy-five delegates were present.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Girls' Friendly Society

THE ANNUAL meeting of the diocesan council of the Girls' Friendly Society was held in the Lockwood Memorial House, St. Paul's Church, Syracuse (Rev. James Empringham, D.D., rector), on Thursday, October 28th. Besides the routine business and elections, reports were made from the special committees on literature, candidates, and the Holiday House at White Lake in the Adirondacks. Mrs. F. L. Norton of Cazenovia described the work in California. Sister Julia Margaret spoke of the spiritual work being done for girls. At the evening service the Rev. Arthur B. Rudd of Grace Church, Elmira, preached the sermon. Mrs. Charles Fiske of Syracuse was elected patroness; Miss M. I. Doolittle of Utica, president; and Miss Frances L. Talcott of Utica, Mrs. F. B. Shepherd of Oswego, Mrs. W. H. Van Wagenen of Rome, vice-presidents.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Lecturn League—Auxiliary—Diocesan Finances

THE LECTURN LEAGUE has enjoyed two helpful meetings already this season, and the last one on October 1st was rendered interesting by a scholarly paper read by Mrs. T. J. Murray of Boulder on the Bible. Arrangements were made to visit the State Industrial Home for Children at Elden on October 15th.

THE WOMAN'S AUXILIARY of Colorado, which opened the year with a corporate Communion at St. Barnabas' Church, when a very helpful sermon was delivered by the Rev. R. B. H. Bell, visited Montclair for their first session and heard Mrs. Shelby Wolfe give a very instructive address on the opportunities and possibilities of Alaska, the first address in the series of "Journeying Through Our Mission Fields."

DURING THE first five months of the present council year the total amount collected under the apportionment as made has been $726.01, whereas the expenditures actually made and accrued during the same period have been approximately $4,500. It is reported that three lots on Champa street have now been sold for $87,000 cash, and if this is true the immediate needs of the diocese will be met, although the parish assessment will have to be counted on as diocesan income for the current year at least, to meet missionary stipend and other necessary expenses.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Girls' Friendly Vacation House—Comfort Club—Anniversary

THE PAST summer at the Girls' Friendly Vacation house at Canaan was a most happy and busy one, the house being tasked to its full capacity nearly every week. The household numbered forty-six during the Associates' week in September. As the house grows in size, value and effectiveness, so do its needs increase, and the chief of these at present is the installation of electric lights, to cost $210. This need it is hoped will soon be met by the gifts of friends interested in the work of the house.

THE TWENTY-THIRD annual report of the Comfort Club which has just been issued states that during the year boxes received for diocesan and domestic purposes were valued at $6,175.19. Gifts of money received totaled $978.60. A large number of boxes and parcels came in during the year with a request that no value be placed upon them so the receipts actually totaled more than the sums mentioned.

GRACE CHURCH, Norwalk (Rev. J. Benton Werner, rector), will observe its twenty-fifth anniversary on Sunday, November 7th. For a lasting memento of the occasion, the rector has designed and had struck a bronze medal on one side of which appears the Greek monogram of Christ, surrounded by the legend "Grace Parish, Norwalk, Conn., 1890-1915." The other side bears the device of a ship under full sail, with nothing living visible but the dove which hovers over it. It is a copy of a design on the walls of the Catacombs in Rome and dates to the second century, when one Victoranius placed it over the grave of his wife.

DURING THE summer the interior of St. Paul's Church, Wallingford (Rev. Arthur P. Greenleaf, rector), has been completely renovated and the walls and ceiling of the choir and sanctuary have been decorated in a most churchly and dignified manner. All the windows of the church have been renovated and repaired, the roof has been put in good order, the woodwork cleaned, and the floors polished.

IT IS hoped soon to announce that a proper lot has been acquired for the new mission room of St. Andrew's mission, Winnipauk, and to begin building. A tentative plan has been drawn of a building large enough for all purposes, well lighted and ventilated, attractive in appearance, which can be built for a moderate sum.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Endowment for Old Swedes', Wilmington—Bishop Kinsman's Seventh Anniversary

THE REV. FREDERICK M. KIRKUS, rector of Trinity parish, Wilmington, has proposed the raising of an endowment for the Old Swedes' Church in Wilmington, the mother church of Trinity parish. He has recently received a gift of $3,000 for the benefit of Old Swedes'.

BISHOP KINSMAN celebrated the seventh anniversary of his consecration on St. Simon and St. Jude's Day, in St. Anne's Church, Middletown (Rev. P. L. Donaghay, rector). The Bishop has been conducting a mission in Middletown; and the rector and vestry invited the clergy of the diocese to meet the Bishop at a public luncheon.

EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop

Middle Convocation Meets

THE MIDDLE CONVOCATION of the diocese of Easton, the Dev. J. Gibson Gantt, Dean, was held at Denton and Hillsboro on October 26th, 27th, and 28th. Eight of the clergy were present, and frequent services and conferences were held. At Denton the children of the public schools attended in large numbers to listen to addresses on the religious and family life in Panama and among the mining towns of Pennsylvania. At Hillsboro there was the observance of the parish day, a parish dinner, and instructions on Confirmation. The convocation will meet in St. Michael's parish in January.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Men's Forums—Holy Eucharists in Institutions

LAST YEAR the Cathedral gave up all attempt to run the usual sort of non-religious men's club, and started another organization among men for the stimulation of interest in religion and the Church. This autumn Trinity Church, Oshkosh, has followed this lead. In both parishes the organizations are called men's forums, to distinguish them from the old eat-smoke-and-be-happy clubs. In each case they have been highly successful. To give an idea of what they do it may be mentioned that at their latest meeting the Cathedral men's forum had a symposium on "What Religion has Meant to the World's Leaders," in which a prominent surgeon spoke on "Religion and Medical Men," the organist on "Religion and Musicians," a banker on "Religion and Financiers," an attorney on "Religion and the Bar," etc. There developed in this meeting a most surprising sense of spiritual reality. At the latest meeting of the Oshkosh forum the rector discussed with the men the problem of "Why Men Stay Away from Church." The general conclusion among the laymen themselves was that they were weary of hearing lectures from the pulpit and wanted spiritual nutriment instead. At the close of the meeting the rector passed ballots and collected the men's answers to the query, "If I were a parson, what would I preach about?" The result was a number of topics and ideas, on which the evening sermons will be based for the rest of the winter.

WEEKLY CELEBRATIONS of the Holy Eucharist have been started at the Fond du Lac Children's Home, on an altar loaned by the Cathedral. Monthly services are also held in the Old People's Home, and plans are being completed for monthly services in the county insane hospital.

A CALL has been extended to the Rev. Arthur Burton, vicar of St. Michael's, North Fond du Lac, to become rector of St. Paul's parish, Plymouth. He has the matter under advisement.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

An Anniversary Conference of Churchwomen—Fall Convocation

ST. STEPHEN'S Church, Terre Haute, commenced its fall work with the observance of the nineteenth anniversary of the rectorship of the Rev. John E. Sulger. During these years four candidates from the parish have entered the ministry, 519 have been baptized, 498 confirmed.

LAST MAY the Rev. A. L. Murray, rector of St. Paul's Church, Evansville, organized a conference of Churchwomen, five parishes and missions of the Indiana "Pocket" and St. Paul's Church, Henderson, Ky., being members. The second conference will be held November 6th at Henderson, Ky. Miss Grace Lindley of New York will give two addresses. The Rev. A. W. Brooks of Uniontown, Ky., will speak on "Our Boys" and Miss Clara Pusher of Evansville on "Our Girls." The sermon will be preached by the Archdeacon of Indianapolis, the Rev. W. R. Plummer.

THE REV. GEORGE PAUL TORRANCE, rector of St. John's Church, Lafayette, has organized and is teaching a Bible class for the students of Purdue University. The servers' guild is also composed of students.

THE FALL convocation of the diocese assembled at St. James' Church, Vincennes (Rev. J. W. Comfort, rector), Tuesday evening, October 19th. The Rev. Lewis Brown preached the evening sermon on the Church's appeal to the ages and to the age. The Bishop was celebrant Wednesday morning and gave a devotional address on "The Call to Preach." At the morning session the topic was the preaching mission. The Rev. G. P. Torrance discussed the methods and the Rev. A. L. Murray the message, comparing and contrasting the "religion of Jesus" and the "Gospel of Christ." After an afternoon session with addresses by the Rev. Messrs. J. D. Stanley,

J. W. Comfort, and Geo. Burbank, the conference closed, with a largely attended evening service when addresses were made by the Rev. Messrs. J. S. Lightborn, F. R. Graves, and J. E. Sulger.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Bp. Suffr.

Muscatine Deanery—Rectory Planned for Waverly Parish—Marshalltown Parish Freed from Debt

THE MUSCATINE Deanery together with the Woman's Auxiliary of the district held its annual sessions in Trinity Church, Muscatine (Rev. Webster Hakes, rector) Monday and Tuesday, October 25th and 26th. A special feature of this gathering of the clergy was the time given to the preparation for the coming missions in the diocese. The instructions to the clergy, given by the Rev. George Long, rector of St. Paul's Church, Warsaw, Ill., an experienced missioner, were of the highest interest and value, being most practical and helpful. The preacher at the opening services Monday evening was the Rev. John T. Kerrin, rector of Christ Church, Burlington. The sessions of the Woman's Auxiliary, under the leadership of Mrs. Helen H. Watsek, president of the diocesan branch, were a source of interest and profit. Addresses were made by Mrs. Jane Crawford on "The United Offering" and by Miss Adah Wright on "The Junior Auxiliary." Mrs. J. G. Hutchison, the educational secretary, conducted the study class. The addresses on Tuesday were given by the Rev. Allen Judd, the Rev. Harold E. Ford, and Mr. E. H. Hall.

ST. ANDREW'S CHURCH, Waverly (Rev. John S. Cole, rector), broke ground for a rectory on October 22nd. The building is to have eight rooms, including rector's study. It is to be substantially and suitably built. Three thousand dollars and over of the cost has been subscribed and the house will be built with a very small indebtedness. This building with the fine church and parish house will give the parish an equipment not usually found in the smaller parishes.

ST. PAUL'S CHURCH, Marshalltown (Rev. Harry M. Babin, rector), is rejoicing over the payment of the church indebtedness. Forty-five hundred dollars has been raised for this purpose and the parish is now free from all debt. The rood screen has been given as a memorial and will be erected in the near future.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Archdeaconry of Brooklyn

ARCHDEACON WEBB reported at the well-attended meeting of the archdeaconry of Brooklyn on Tuesday, the 26th, that there are more communicants, Sunday school scholars, and contributions in the twelve missions of the archdeaconry than ever before. During the summer part of a parish hall was erected for St. Gabriel's, Flatbush. The upper part of St. Philip's Church for colored people in Dean street was completed at a cost of $12,000. The basement of another church for colored people is being put in in East New York, to be known as St. Barnabas. There has been a large influx of these people from the West Indies into Brooklyn in the last few years. A new mission has been opened at Sheepshead Bay, which has been placed under the charge of the missionary at St. Simon's. Special appeals were made for the fund for a hospital chaplain, and for $1,000 to assist in the difficult Italian work. The Archdeacon also reported that the Rev. Edwin A. Gernant of Towanda, Pa., has been called to assist him at St. Peter's, and will enter on his duties All Saints' Day.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Detroit Sunday School Institute—Woman's Auxiliary

THE ANNUAL meeting of the Detroit Sunday School Institute occurs at St. John's parish house on November 8th with the following program: Mr. Thomas M. Weber, "Parochial Institutes"; Rev. W. L. Torrance, "A Report of the Educational Survey of the Province"; Rev. Henry J. Simpson, recently elected diocesan educational secretary, "The Outlook"; Bishop Williams, "What I Want my Sunday Schools to Do."

AT THE same time as the conference of the Laymen's Missionary Movement a meeting of the Woman's Auxiliary was addressed by Dr. Teusler, Bishop Kinsolving, and Dr. Harding, secretary of the Province of New York and New Jersey.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Suffr.

Church of the Holy Communion, Paterson—Daughters of the King—Church Club—A Parish Festival

THE FIFTIETH anniversary of the Church of the Holy Communion, Paterson, is being celebrated from October 31st to November 7th. On the eve of All Saints' the preacher at the evening service was the Rt. Rev. Dr. Stearly, Bishop Suffragan of Newark. The Rev. H. C. Dyer was the preacher on All Saints' Day at 8 P. M., and the Rev. J. W. Sutton preaches November 7th at 7:30 P. M. There was a parish reception on the evening of November 2nd, a musical service, at which the choir of St. Mark's Church assisted, on November 3rd at 8 P. M., and a children's reception on November 4th. On the morning of November 7th the rector will preach an historical sermon.

THE LOCAL ASSEMBLY of the Daughters of the King had a special service in St. Mary's Church, Jersey City, on Thursday morning, October 28th. Bishop Stearly officiated and was assisted by the Rev. Thomas A. Hyde, rector of the parish. The Bishop preached on "The Service of the King." The visitors were entertained at luncheon by the ladies of the parish. Reports from various chapters were read during the afternoon. Miss Emma E. Behlendorff, general secretary, was present and made an address.

THE CHURCH CLUB of the diocese had a dinner at Trinity House, Newark, on Wednesday evening, October 27th, at which Dr. Stearly, the newly consecrated Suffragan Bishop, was an honored guest. The clergy and members of the club turned out in large numbers. Edward O. Stanley, president, was toastmaster. Speeches were made by Bishop Stearly, Bishop Lines, Dr. Hamilton W. Mabie, and Archdeacon Carter, rector emeritus of St. Luke's Church, Montclair, N. J.

THE ANNUAL service of the Girls' Friendly Society in the diocese was held Sunday afternoon, October 24th, in the House of Prayer, Newark. The Rev. John S. Miller, rector, officiated and preached the sermon. The Rev. M. Lloyd Woolsey, curate, and the Rev. Clarence M. Dunham assisted in the service. About four hundred representatives of the various parish branches and the diocesan officers were present.

A PARISH festival and service of thanksgiving will be held in All Saints Church, Orange, N. J., Sunday morning, November 7th, at eleven o'clock. The parish choir, supported by the recently enlarged organ and orchestra, will sing Gounod's *St. Cecilia Mass*. The Rev. Clarence M. Dunham, rector, and the vestry have issued invitations to friends and parishioners.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., Bishop

Sunday School Conference

THE ANNUAL Sunday school conference of the diocese was held in Dover Wednesday and Thursday, October 20th and 21st, in St. Thomas' parish (Rev. John A. Chapin, rector). At the afternoon session an address was given by the Rev. Warner F. Gookin of the Episcopal Theological School at Cambridge. In the evening Miss Frances Withers of St. Paul's Church, Yonkers, N. Y., spoke with charts and material to illustrate upon the subject of Christian Nurture. The conference joined in a corporate Communion Wednesday morning with the Rev. Victor M. Haughton of Exeter, president of the conference, as celebrant. At the Thursday morning session officers were elected as follows: President, Rev. Victor M. Haughton; vice-president, Rev. John A. Chapin; secretary, Rev. Wm. Porter Niles; treasurer, Mr. Lewis E. Davidson. Miss Withers gave an illuminating address on primary work which was followed by addresses on systematic religious influences in neglected country districts, by Rev. F. C. Cowper, who has six regular stations and covers many miles of rural territory ministering to scattered people; and on the financial side of the Sunday school by the Rev. W. P. Niles.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Services—Interconvocational Conference

BISHOP MATTHEWS, who has been spending the month of September at Bat Cave with his family, has returned to the diocese and resumed his visitation.

A LARGE number of clergy, acolytes and choir boys were the guests of Christ Church, Elizabeth (Rev. Paul F. Hoffman, rector) on the evening of October 7th. The office used on that occasion was a tentative service prepared by Mr. Arthur M. Crane, which will be submitted to the national order of St. Vincent's Guild. The preacher was the Rev. H. K. Dyer of St. Luke's Chapel, Trinity parish, New York. The office was sung by the rector assisted by a well-trained choir. Light refreshment was served by the ladies of the parish in the parish house.

THE FALL meeting of the Plainfield clericus, held in the rectory of Christ Church, Elizabeth, on the afternoon of October 18th, was marked by the largest attendance in the history of the organization. The Bishop was the speaker, taking for his subject "The Nation-Wide Preaching Mission."

ON THE evening of October 18th the members of the Church of St. Luke the Evangelist, Roselle, observed the patronal feast. The tentative office of St. Vincent's Guild was sung by the rector, the Rev. C. S. Wood. The diocesan was the preacher. Many of the clergy, acolytes, and lay readers in that part of the diocese were present.

THE CONVOCATIONS of Burlington and New Brunswick met in All Saints' Church, Trenton, in an inter-convocational conference on rural work Tuesday, October 26th. The Holy Communion was celebrated by Archdeacon Shepherd, assisted by the rector, Rev. Ralph E. Urban. The conference was opened by the Archdeacon on the general subject of "The Country Church." The Rev. Carl Morgan Block, rector of Grace parish, Haddonfield, discussed the Church as "a social force." He was followed by the Rev. H. H. Gifford, Ph.D., rector of St. James' parish, Piscataway. The Rev. Stuart L. Tyson of Princeton spoke on the Church as "an educational force," and was followed by the Rev. Thomas A. Conover, rector of St. Bernard's parish, Bernardsville. The Church as "a Spiritual Force" was presented by the Rev. W. Herbert

Burk, rector of Washington Memorial chapel, Valley Forge, and the Rev. Howard E. Thompson, rector of St. Luke's parish, Westville. Other addresses were made by the Ven. Benjamin F. Thompson, Archdeacon of Delaware, and the Ven. R. Bowden Shepherd. The joint convocation decided to hold a diocesan mission for eight days between Septuagesima and Mid-Lent. The convocation closed with an address by the Rev. Professor George C. Foley, D.D., of the Philadelphia Divinity School, on the subject, "The Country Clergy."

NORTH CAROLINA

Jos. B. Cheshire, D.D., Bishop.

Convocation of Charlotte

The convocation of Charlotte held its fifteenth annual meeting in St. Martin's Church, Charlotte, a newly organized parish, Tuesday to Thursday, October 26th to 28th. The opening service Tuesday night was missionary, and several of the missionaries in mill towns and rural districts made reports. The report of Archdeacon Hardin showed healthy progress along almost all lines. The Rev. George W. Lay, D.C.L., rector of St. Mary's School, Raleigh, read a study of the methods of representing parishes and missions in diocesan convention. Wednesday night a forward movement supper was held in the parish house for delegates and local laymen. The Rev. William E. Cox of Wilmington, one of the "team" who conducted the campaign for the movement in East Carolina last year, made the principal address. Some seventy laymen and clergy were present, and great enthusiasm was aroused. The organization of a Lay Readers' League was effected, with the Rev. Warren W. Way of Salisbury as president. Commissioners were also appointed to stir up interest and raise funds for the colored convocation, and for work among deaf mutes. This convocation is coöperating in the Nation-wide Preaching Mission. On Thursday a Sunday school institute was held, conducted by the Rev. Homer W. Starr, Ph.D.

OHIO

Wm. A. Leonard, D.D., Bishop
Frank Du Moulin, LL.D., Bp. Coadj.

Regional Meeting at Norwalk—Trinity Cathedral Church Club—Succeeding the Rev. Henry E. Cooke

St. Paul's Church, Norwalk (Rev. George A. Wieland, rector), was the scene of an unusual Church demonstration Sunday afternoon and evening, October 17th, at the second annual meeting of the Sandusky Region. Norwalk is the converging centre of several electric lines and numerous good roads, over which the people came from every direction, numbering some five hundred. The afternoon session was divided into two sections, one for men and another for women. Judge Thomas M. Sloane presided over the session for men at which addresses were made by Bishop Du Moulin, Mr. Ensign N. Brown and Mr. C. B. Wilcox. Mrs. John T. Mack of Sandusky led the women's session and addresses were made by Mrs. Charlotte Boalt, Mrs. H. P. Knapp. Miss Katherine L. Mather and Deaconess Klemm, who is to be diocesan field secretary for the Woman's Auxiliary. The evening service was attended by a congregation that overtaxed the five hundred seating capacity of the church. The music was sung by 146 voices, the combined vested choirs of the region. Bishop Du Moulin preached the sermon.

Nearly two hundred men met at a dinner at Cathedral Hall, Cleveland, Tuesday evening, October 19th, and organized the Trinity Cathedral Church Club. Bishop Leonard, who was out of the city, sent a letter strongly endorsing the organization, and recommending the permanent endowment of the Cathedral as one of the objects towards which the club might well direct its efforts. The guest and chief speaker of the evening was the Hon. Myron T. Herrick, ex-ambassador to France, who made an impressive and deeply informing address on the work of the American Embassy in Paris during the first few months of the European war. Other addresses were made by the Dean of the Cathedral, Dr. Abbott, and Mr. Robert H. Clark, the latter being chosen chairman for the year. About 150 signed the membership card. Mr. Frank A. Scott presided over the meeting.

The Rev. George P. Atwater, rector of the Church of Our Saviour, Akron, has been chosen a member of the Standing Committee and the Rev. Charles C. Bubb, rector of Grace Church, Cleveland, is now secretary of the Standing Committee. The Rev. John R. Stalker, rector of St. Luke's Church, Cleveland, has been elected to membership on the board of missions, and appointed custodian of the Sunday school's annual Thanksgiving offerings for diocesan missions. All three of these clergymen have been chosen to office in succession to the late Rev. Henry E. Cooke.

OLYMPIA

Frederick W. Keator, D.D., Bishop

Changes in St. Clement's Church, Seattle

In consequence of a ruling of the war department forbidding army officers to accept responsibilities apart from their governmental duties when assigned to service with the organized militia, Captain A. P. S. Hyde has resigned his work as minister in charge of St. Clement's Church, Seattle, and the Rev. Herbert H. Gowen has accepted temporarily the position thus made vacant.

OREGON

W. T. Sumner, D.D., Bishop

A Social Service Sunday in Portland—Clericus Meets

Two important days for the cause of social service in Portland were Sunday and Monday, October 17th and 18th. On Sunday sermons were preached on social service and the work of Scadding House in particular. On Monday a large number of Scadding House meal and lodging ticket booklets were disposed of by teams of enthusiastic workers. In the evening the annual meeting of the Church Social Service League was held in the Central Library, with the Rev. Frederick K. Howard, superintendent of the League, presiding. A strong and illuminating address on social service, doubtless the best ever heard on that subject in Portland, was given by Bishop Sumner.

Dr. John H. Houghton, rector of St. Mark's Church, Denver, addressed the Portland clericus at its meeting Monday, October 18th. The clergy were edified by the methods explained by him, being favored with a wealth of helpful suggestions on creating and maintaining a thoroughly adequate and modern Sunday school.

PITTSBURGH

Cortlandt Whitehead, D.D., LL.D., Bishop

Address Before Methodist Ministers

At the weekly conference of the Methodist Episcopal pastors of the Pittsburgh district, on Monday morning, October 25th, the Rev. William Porkess, rector of Grace Church, for the second year in succession addressed them on the subject, "English Cathedrals."

Do You Read Labels?

Domestic science teachers and food authorities are urging the housewife to carefully read the labels on all food articles.

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PORTO RICO

C. B. Colmore, Miss. Bp.

A Call to Haiti

At the urgent call of his people in Haiti, Bishop Colmore has gone to them for six weeks, as they are in great poverty and distress after the recent hurricane, and the constant revolutions that have made life in Haiti unbearable. The Bishop carries with him a message from the government at Washington, assuring the people whom he meets of the good will and honest desire on the part of the United States to establish for them a safe and stable government during the next ten years of American control.

QUINCY

M. E. Fawcett, D.D., Ph.D., Bishop

Missionary Rally in Kewanee—Reunion at Lewistown

At the annual missionary rally of St. John's parish, Kewanee, under the auspices of the Woman's Auxiliary, held October 21st, the Rev. F. G. Deis, of Wuchang, China, made the principal address at the afternoon and evening meetings. The latter service was well attended by men.

A reunion of St. James' parish, Lewistown, was held on the Feast of SS. Simon and Jude. At the forenoon service the Rev. H. A. Burgess, priest in charge, preached, and in the evening the Rev. J. M. D. Davidson, D.D., at one time priest in charge of the parish, delivered an historical address. The afternoon was spent socially at the home of Miss Margaret Boyd. A number of former parishioners from a distance were present, among them Mr. A. P. Munson, of Mason City, Iowa, for many years senior warden of the parish and the only surviving vestryman of a date earlier than 1883, having been first elected to that position in 1870. St. James' Church was organized in 1859, largely through the efforts of S. Corning Judd, afterwards a resident of Chicago, and for many years chancellor of the diocese of Illinois, and afterwards of Chicago. The church building, erected in 1865, was designed by E. T. Potter of Philadelphia, and is widely known as a remarkably beautiful specimen of pure Gothic architecture.

RHODE ISLAND

James DeW. Perry, Jr., D.D., Bishop

"Church Parade" for Newport Artillery

One of the oldest independent military companies in the country is the Newport Artillery, of which the Rev. Stanley C. Hughes, rector of Trinity Church, is chaplain. On Sunday, October 24th, the annual Church parade was held when the company in full dress uniform under command of Capt. Arthur A. Sherman and with invited guests marched to Trinity Church at Evensong and listened to an appropriate sermon by the rector.

SOUTHERN OHIO

Boyd Vincent, D.D., Bishop
Theo. I. Reese, D.D., Bp. Coadj.

Work Among Colored People of Cincinnati

A remarkable effort is being made in the city of Cincinnati for the uplift of the negro race. In the twenty-four wards in the city there are about twenty thousand negroes and of these four thousand live in the eighteenth ward. Almost directly in a straight line in this neighborhood are four new buildings devoted to the salvation of the race. A new Baptist church has been finished as far as the top of the basement at a cost of $15,000 and when completed will represent an outlay of twice that sum. A Presbyterian church has been completed at a cost of about $30,000, while the Church has by far the largest and finest church for the colored people being rapidly completed, the new St. Andrew's, which will represent when completed an investment of about $50,000. The Y. M. C. A. is completing a Ninth street branch for the colored men, costing $110,000, with all the money raised but $2,000. To this last enterprise Mrs. Thos. J. Emery, a well-known and generous Churchwoman, gave $25,000 and a Jewish gentleman of Chicago, Mr. Julius Rosenwald, gave a similar sum. Mrs. Emery has also given $5,000 to St. Andrew's. Thus within half a square mile nearly a quarter of a million is being spent for the moral, spiritual, social, and religious betterment of the negro. The Church's representative, the Rev. Edmund H. Oxley, besides doing the work of a busy pastorate with a rapidly growing flock, has organized and successfully led an institution known as the Forum, which is hard put to it to find a place large enough to meet in. It discusses problems of the day and is addressed by leading men, and is the most successful organization of its kind ever formed among the negro race in Cincinnati. A lively campaign is going on in some parishes, particularly in Christ Church, to raise funds for the completion of St. Andrew's, which may possibly be ready for use by Christmas.

VIRGINIA

Robt. A. Gibson, D.D., Bishop
Wm. Cabell Brown, D.D., Bp. Coadj.

Piedmont Convocation

The Piedmont convocation met October 19th to 21st in Christ Church, Brandy Station, Culpeper county (Rev. Alexander Galt, rector). Services with sermons were held each morning and night. Wednesday, the Rev. Dr. Frank Page conducted the meditations for a "quiet hour" for the clergy, after which there was a celebration of the Holy Communion, with sermon by the Rev. W. G. Pendleton of Warrenton. At an evening missionary service the Rev. Robb White spoke on work in the Philippines. At the business sessions reports were received from various parishes of the convocation, the needs of vacant places considered, and provision made for a participation in the Nation-wide Preaching Mission. Christian Literature was the subject of the essay, with recommendations of various tracts for pastoral use. Thursday was devoted to a Sunday school institute, with addresses and a question box. The convocation adjourned to meet next spring in Trinity, Manassas.

WASHINGTON

Alfred Harding, D.D., LL.D., Bishop

Churchman's League—Daughters of the King

The Churchman's League, composed of clergy and laymen from the different parishes in and around Washington, met at the Highlands Monday, October 25th. The Bishop sent his regrets as he was attending the meeting of the Board of Missions in New York. Mr. J. Ogle Singleton, secretary of the League, made a report as delegate to the conference of Church clubs which met in New York. His report resulted in our League deciding to do some definite work in Social Service and in various institutions around Washington. A committee was appointed to confer with the authorities in the institutions and to find out what members were willing to do active Church work. A number of priests and laymen made addresses.

The local council of the Daughters of the King met in All Souls' Church (Rev. J. Macbride Sterrett, D.D., rector) Thursday, October 28th, at 8 P. M. Delegates were present from twenty chapters, and about a hundred other members were present. Reports were read from a number of chapters showing the excellent work being done by these faithful Churchwomen. Refreshments were served by the ladies of All Souls'.

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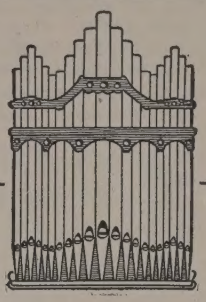

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WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Cornerstone Laid at Lackawanna—Church Home—Death of Mr. Robert L. Fryer

SUNDAY AFTERNOON, October 17th, the cornerstone of a new mission, the Church of Our Saviour, at Lackawanna, was laid by Bishop Walker and witnessed by several hundred people. Lackawanna is practically part of Buffalo, an extension of South Buffalo, where is situated the great Lackawanna steel plant with similar large industries. The Church of Our Saviour has grown from a mission, established in 1907 by the Rev. G. F. J. Sherwood, rector of St. Jude's, Buffalo, who has had charge of the work in connection with his parish, holding services in a hall and bringing it to its present successful consummation. The Rev. Mr. Sherwood was at one time assistant to the Rev. Charles H. Smith, D.D., rector of St. James', who has established nine missions which, with the exception of one, have become self-supporting parishes. St. Jude's was one of these missions and its rector, imbibing the missionary spirit of Dr. Smith, has continued the work so that indirectly the Church of Our Saviour is also the fruit of Dr. Smith's labors. Mr. Sherwood will continue in charge of the mission, giving one service a Sunday himself, while the other will be in charge of a lay reader.

WITH ITS large family of old and young, the Church Home of Buffalo makes a strong appeal to the hearts of the Church people of Buffalo. Especially is this true on Donation Day, which took place this year on Tuesday, October 19th. The Home was opened throughout the afternoon and evening and during that time the treasurer's table at the door and the large store-room off the kitchen were supplied with substantial tokens of esteem for the Home and its work. The Sunday previous was set apart in the parishes as Church Home Sunday, when the offerings were all given for that purpose. Boxes of clothing, including hats, sweaters, and warm mittens, were sent, while the church Sunday school children observed their usual custom of bringing or sending their "pound packages." A reception was held in the afternoon by the board of associate managers. In the evening the reception was in charge of the Church Home League, composed mostly of younger people representing the various city parishes. This league collected six hundred jars of canned fruit during the summer, which were stored on the shelves on Donation Day. The new elevator established in the Home for the Aged was run for the first time that day.

LESS THAN a month after the death of one of the vestrymen of St. Paul's Church, Buffalo, Mr. Hobart Weed, who was also one of the most prominent business men of the city, Trinity Church, Buffalo, has lost its senior warden, Robert Livingston Fryer. Mr. Fryer was apparently in his usual health upon retiring Tuesday night, October 19th, but when his servant went to wake him at seven the next morning he was found to be dying and expired within a very short time. Apoplexy was the probable cause of his death. In spite of his very many interests and important business enterprises, Mr. Fryer's Church and parish occupied their place in his thought and time in no less degree. Unless absent from the city or ill, he rarely missed attending the eight o'clock celebration and was again to be found, with his family, in his pew at the later service. He fully realized the duties of a warden and vestryman and made it a rule to call at the rectory at frequent periods to inquire if any repairs were necessary or if anything could be added for the comfort of his rector's family. His concern for his diocese and his diocesan lay nearly as close in his mind and heart. He was always ready to support any meetings or conventions of the Church with generous hospitality, and was keenly interested in all Church work. Mr. Fryer was born in Albany sixty-five years ago and leaves his wife, Melissa Dodge Pratt, and three children. The funeral was held on Friday afternoon, his rector, the Rev. Cameron J. Davis, assisting Bishop Walker in the service.

WEST TEXAS

JAS. S. JOHNSTON, D.D., Bishop
WM. THEODOTUS CAPERS, D.D., Bp. Coadj.

Deanery of Gonzales in Convocation

THE SECOND convocation of the Deanery of Gonzales was held at Yoakum on the 27th and 28th of October. At the opening service Wednesday night the sermon was preached by the Rev. G. Herbert Reese of Victoria. The services Thursday began with an early celebration of Holy Communion. The Rev. U. B. Bowden was celebrant, assisted by the Rev. G. H. Reese. At 9:30 Bishop Capers conducted a quiet hour for the clergy and Church officers, which was followed by an inspiring conference on Boy Problems under the leadership of the Rev. D. R. Blaske of Beeville. Woman's work in the Church was the subject of the afternoon discussion, presided over by Rural Dean Bates. An interesting feature of this conference was the splendid missionary exhibit arranged by the Sunday school and Junior Auxiliary of Victoria. At night a stirring sermon was preached by the Rev. B. S. McKenzie of Gonzales. After the service a reception was tendered to the clergy and visiting delegates by the congregation. In addition to the clergy a good many lay delegates were present from other parts of the deanery.

WEST VIRGINIA

GEO. W. PETERKIN, D.D., LL.D., Bishop
WM. L. GRAVATT, Bp. Coadj.

Mission at Weston

SUNDAY, October 24th, the Rev. William Wilkinson, of Trinity Church, New York, brought to conclusion a ten days' mission, which he had been conducting for the Rev. Henry B. Lee, Jr., rector of St. Paul's, Weston. Each morning there was a celebration of the Holy Communion at 8:15, and each evening a service at 8:00. Besides these services in the church, the missioner spoke on the streets of Weston at least once each day, and visited a number of nearby towns for at least one service, in one instance traveling sixteen miles for this purpose. Mr. Wilkinson has given an interpretation to the Nation-wide Preaching Mission that might well prevail in the whole Church. He has gone outside of the Church to reach those who are not in any way affiliated with it; he has caught a vision of a preaching mission which shall do more than build up those already of the faith. He numbered among his hearers "all sorts and conditions" of men, the high, the low, the rich, the poor; men of every religious belief, and men of no religious belief, and the community is the better for his work in every way, and the Church stronger.

CANADA

An Anniversary—War Items—Bishop and Mrs. Mills Visit Europe

Diocese of Columbia

THE TWENTY-FIFTH anniversary of the laying of the foundation stone of St. Barnabas' Church, Victoria, was also the anniversary of the ordination of the rector of the parish, the Rev. E. G. Miller. Both events were commemorated October 7th.

THE VERY REV. DEAN SCHOFIELD conducted the funeral service in Christ Church Cathedral, Victoria, of a Crimean and Indian Mu-

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tiny veteran, Sergeant Fernie. The Rev. G. H. Andrews, chaplain to the forces, assisted in the service. Every patriotic association in the city sent wreaths.

Diocese of Huron

ONE OF the subjects discussed at the meeting of the rural deanery of Brant, in Brantford, October 19th, was "The Influence of the War on the Re-Union of Christendom." At the afternoon session devoted to women's work two of the Sisters of St. John the Divine read papers. An address on missionary work in the Far East was given by Mrs. Hamilton, wife of the Bishop of Mid-Japan.

AT THE West Huron Teacher's Convention at Exeter, October 14th, Canon Tucker of St. Paul's, London, gave the address of the evening, his subject being "An Analysis of the Prussian character in the Light of History."

THE OCTOBER meeting of the deanery of Elgin and of the Woman's Auxiliary was held in St. John's parish, St. Thomas. The afternoon session closed with a round table conference on Sunday school work in general.

Diocese of Niagara

THE INDUCTION of the Rev. H. H. Wilkinson as rector of St. George's, Harriston, was held by Archdeacon Davidson, on behalf of Bishop Clark, October 14th. Mr. Wilkinson succeeds Canon Scudamour.

REPORTS read at the annual meeting of the Dorcas Society of All Saints, Hamilton, showed much good work done among the poor of the city.

Diocese of Ontario

BISHOP MILLS and his wife are going to England in order to be near their son, who is at the front with the Canadian troops.

THE ADDRESS to children in St. Paul's Church, Kingston, was given by the rector, Canon Forneri. The children were also given an address by a returned soldier, who was promoted on the field of battle for his distinguished services.

THERE WAS a large attendance at the October meeting of the men's association of St. Luke's Church, Kingston, when the officers for the year were elected.

Diocese of Qu'Appelle

THE BRANCH of the Woman's Auxiliary only recently formed in Herbert mission, Caron, has been very active in renovating the church. They are having a sale at the end of November to procure some needed furnishings. A font, bell, and large Bible and Prayer Book are among these.

Diocese of Quebec

THE NEW tower of the church at Richmond was dedicated October 24th by Bishop Williams.

BISHOP DOULL of Kootenay conducted a quiet day for the clergy in St. Matthew's Church, Quebec, October 14th.

THE REV. C. H. HOBART of the Labrador mission preached in St. Michael's Church on the evening of Children's Day.

Diocese of Saskatchewan

A HIGH tribute was made to the life and work of Principal Lloyd, at the convocation of Emmanuel College, Saskatoon, in October, by Archdeacon Dewdney. He spoke of the excellent work which the Principal had done not only in the Church and in the cause of education but in the public life of the country. Bishop Newnham presided. The degree of D.D. was conferred upon Principal Lloyd, who is absent on deputation work in England. The college report is a very encouraging one, especially considering the difficulties of the past year. A number of the students have joined the colors.

Diocese of Toronto

THE SPEAKERS at the first annual meeting of the Anglican Bible Class Federation, which will be held November 8th in St. James' parish hall, Toronto, will be the Bishop of the diocese, the Rev. R. A. Hiltz, of the Sunday school committee, and Prof. Hook. Effort is made to draw together all the Bible classes in Toronto.

BISHOP SWEENY conducted a quiet hour for the clergy of the rural deanery of Toronto, October 18th. His subject was "Ambassadors of Christ."

PLANS FOR the new church of St. Michael and All Angels, Toronto, are completed. The work of construction will be commenced at once and carried on during the winter. It is to cost about $20,000.

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Educational

ON OCTOBER 23rd Bexley Hall celebrated the seventy-sixth anniversary of the laying of its cornerstone. At the Vesper service of the evening before, Dean Jones read the address delivered by Bishop McIlvaine when the stone was laid. The first half of the address was a review of the history of Kenyon College, describing how it grew out of the original dream and purpose of Bishop Chase to establish an institution for the education of young men for the mission fields of the West. It recounted the difficulties and discouragements of the early years of the College, leading up to an appeal to England for help toward the erection of a building for the separate accommodation of the theological department. The second half of the address dealt with the "kind of ministers the Episcopal Church needs:" men, first, with intellectual equipment; second, with personal holiness; third, with loyalty to the Church; and fourth, with missionary zeal. An interesting feature was the planting of ivy from St. Mary's Church, of the village of Bexley, England, near which Lord Bexley lived. The Rev. J. H. Wicksteed, the vicar of St. Mary's, had kindly rooted several slips of the ivy with which his ancient church building is covered, and sent them to Bexley Hall. The ivy was planted with due form on the east and west ends of the Hall, after which Bishop Leonard, near the cornerstone at the southeast angle of the building, addressed the students on the significance of the occasion.

BISHOP COLMORE has opened a private Church school in Santurce, Porto Rico, not far from his own residence, under the name of St. John's School. Already the enrolment has passed forty, and the seating capacity for the younger children has reached its limit, so that it will be necessary to put future applicants on the waiting list. The pupils with few exceptions are American children drawn from the homes of the army and navy stations, government officials, and professional and business men who appreciate the opportunity to have their children taught under refining Christian influence such as the school stands for. Miss Iva M. Woodruff has been appointed principal of St. John's, and is assisted by Miss Grace E. Epley.

LAFAYETTE COLLEGE, Easton, Pa., inaugurated John Henry MacCracken as its new president on October 20th. In the induction of President MacCracken, as a significant link connecting college and nation, the giant key of the Bastile of Paris was passed to him, as well as the charter of the college, which bears date 1826.

ONE MAN'S WAY

"I DON'T like misers."

"How odd!" smiled his friend.

"Nor do I like spendthrifts."

"Apropos of what?"

"Bringing up boys."

The two men were sitting at the Commercial club window after lunch.

"Did you see something out there?" nodding toward the street. "I watched a boy and his friends come out of the ten cent store. From his gestures and expression—and theirs—I could almost hear him say, 'Broke—but I guess Pop'll come across with some more.'"

"Dear old Dad! Have you a system of finance for your boys?"

"Alec is ten and Rod is eight. My system has been in operation three years."

"Do you disclose—?"

"Oh, certainly! If a boy has an allowance and can spend it, what does he learn? Just one thing so far as I can see—to spend all he has or can get. If he is made to save his allowance—put it in a toy bank, what does he learn? Not much, so far as I can make out. If he sees something he wishes to buy, and would buy if he had the price, what has he learned of self-control when his money is out of reach? Nothing."

"What else is there to do?"

"I thought of a scheme. Alec gets twenty cents a week. He is paid Saturday night if he can show one of his past week's dimes. He has to carry it in his pocket. If he can't produce the dime he gets no money."

"Then what happens?"

"He always has produced the dime. But I would start him fresh in two weeks."

"Rodney?"

"Rod is paid ten cents every Saturday night, provided he can show me one of the two nickels he received the Saturday before. He, of course, must also carry his money in his pocket."

"How does it work?"

"Admirably so far. Alec changes one dime to pennies, and he's a prince while it lasts. Then no matter how much he wants the thing he gazes at in the store window, with the purchase money within touch in his pocket, he must and does exercise self-control."

"Is it your own idea?"

"It is; and I'm proud of it. But there's no patent on it."—JESSIE WRIGHT WHITCOMB in September *Mother's Magazine*.

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Matt. 6. 34	
34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.	34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself.

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